







# THE HARMONIST

OR

SREE SAJJANATOSHANI

THE

ONLY FORTNIGHTLY SPIRITUAL  
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अशेषकृश-विश्लेषि परेशावेशसाधिनो ।

जोयादैषा परा पत्रो सर्व्व सज्जनतीषणो ॥

Annihilation of age-long sufferings,  
The Service of Radha-Krishna, .

May these our high aims flourish  
To gladden the hearts of true devotees

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## THE HARMONIST

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ALL GLORY TO THE DIVINE MASTER

# THE HARMONIST

## OR

### SRI SAJJANATOSHANI

VOL. XXXIV

AUGUST 17, 1937.

No. 1

#### Foreword

Eight months have elapsed since our Eternal Master His Divine Grace Om Viṣṇupāda Śrī Śrīmad Bhakti Siddhānta, Sarasvatī Gosvāmī Prabhupāda has left this gross world and joined the Nitya-Līlā.

To a mortal eye He has separated Himself from us. But to a devotee's eye He is eternally with His devoted followers not as an uncertain abstract memory but as the living transcendental person in close personal contact, to guide, conduct, teach and instruct them in their humblest but sincerest attempts to serve Him and the Supreme Lord Gaurāṅga.

The passing away of the premier world-teacher is the greatest spiritual calamity that can befall the lot of sincere devotees. The pang of separation from their ever-loving affectionate Guide, Master, Preceptor and Instructor, stung and smothered them not only for the time being but also eternally. They will always long for His most edifying and enlightening advice in the path of progress towards the only goal of their life, now and hereafter, viz., the affectionate Blessing of the Predominated Counterwhole, Āśraya Vighṇā.

## THE HARMONIST

Though apparently and from the physical point of view His Divine Grace is not seen by mortal eyes, yet He continues to be seen and observed by the most fortunate few of His real and sincere followers in the transcendental Form of His Words and Utterances that found expression in His Advice, Discourses, Dissertations, Letters, Speeches and Writings. We still find Him in the Form of those Expressions and to Him we pray eternally, invoke His Blessings, implore His Mercy for really making us fit and eligible for strictly following the lines and thoughts that were shown and expressed unequivocally by Him for our eternal good.

Śrī Sajjanatoṣaṇī, that being the Sanskrit name of the Harmonist, (the English name of the Journal was given by His Divine Grace), was first introduced into this world in the year 1881, April. Śrī Sajjanatoṣaṇī was conducted and edited by Thākura Bhakti Vinode for seventeen years. From the 18th to 24th year the Journal was edited, mainly in Bengali and very seldom here and there in English, and from the 25th year, June, 1927, up till December, 1936, (converted from monthly into fortnightly from September, 1934) mainly and later wholly in English under the name of the Harmonist, by His Divine Grace Prabhupāda Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Thākura.

It is well known to all *suddha bhāktas* that this Journal in her course of so many years in this benighted world was the only pioneer of the movement for the propagation of unalloyed faith and devotion towards the Transcendental Adhokṣaja Kṛṣṇa and His Entourage wherein alone lies the eternal good of all human beings as inculcated, propounded, preached and practised by the same Adhokṣaja Kṛṣṇa and His Entourage in the Form of Mahāprabhu Śrī Chaitanya and His Eternal Devotees, without any breach in the Line of āchāra and prachāra.

Though His Divine Grace Thākura Bhakti Vinode and His Divine Grace Bhakti Siddhānta Sarasvatī Gosvāmī Prabhu apparently to mortal eye ceased to be editors; the present Sajjanatoṣaṇī or the Harmonist will continue to go strictly on

the same lines and thoughts of Their Divine Graces to enlighten conditioned souls regarding their eternal function and their eternal goal where there is and can be no tinge of nescience and misery, to reinstate sincere truth-loving readers in the service of the Feet of the Predominated Counterwhole of the Absolute Kṛṣṇa by means of even seemingly bitter, but ultimately most wholesome expressions, strictly on the lines of the Scriptures and the Utterances of our Eternal Divine Masters Śrī Rūpa, Śrī Sanātana, Śrī Raghunātha, Śrī Jīva, Śrī Kṛṣṇadāsa, Śrī Narottama, Śrī Viśvanātha, Śrī Baladeva, Śrī Bhakti Vinode and Śrī Sarasvatī Gosvāmi Thakuras. The Sajjanatoṣaṇi or the Harmonist is and will always remain as the truest and sincerest friend of all seekers after unalloyed knowledge and devotion or service of the Absolute Truth and readers of that particular temperament, even at the expense of inviting unwholesome criticisms from non-devotional and mere empirical sensuous wranglers. The Harmonist will always henceforth invite and crave for a bit of unprejudiced and unbiased tolerance and respect of readers which will no doubt encourage her in the performance of her holy duty not only towards the Absolute but also towards conditioned mankind.

We are only bearers of the Message, the carriers of the shoes of our Divine Masters. We arrogate no responsibility to ourselves for our statements. The Harmonist does not profess to be purveyor of any concocted or experienced information based on sensuous empiric observation and experiment. We stand on the *Srauta paṭha* as humble couriers of the Divine Message. We have no other responsibility than that of peons who carry and deliver our letters. It is our Eternal Master Who will "deliver the goods". This will always be our role. The Sun and the Moon may set, may disappear from our views, but the world can never remain without the transcendental light of *śravaṇa* and *kīrtana* of the Transcendental Word. The light of unalloyed devotion in the shape of *kīrtana* and *śravaṇa* cannot be extinguished, cannot cease even after the Sunset. The firmament of unalloyed devotion to the

Transcendental, Absolute Person cannot remain without any luminary. The torches of unalloyed devotion are left with us to be borne by our feeble tongues and pens. But the beacon light from the Pole Star in the shape of the living words and utterances of our Eternal Divine Master ever points to the way across the dark ocean of the world and safely piloting the benighted storm-tossed vessel among its sunken reefs and treacherous shoals of Karma and Jnāna, the stagnant waters of featureless inaction of Virajā, the classical 'Læthe' and through Brahmāloka, the empty zone of non-manifestive spiritual Light, finally repatriates them in the perfectly blissful relationships of serving love with Śrī Kṛṣṇa, the Absolute All-love, in our eternal Home in Goloka-Vṛndāvana, the highest sphere of Vaikuntha, in the Transcendental Realm of unalloyed, unconditioned and ever active spiritual existence. The Harmonist serves this Light as the bearer of the Words of our Divine Masters.

## Srimad Advaita Prabhu

*(A Discourse by His Divine Grace Śrīla Bhakti Siddhanta  
Saraswati Goswami Prabhuṇpad)*

The following Discourse was given at Bhakti Vijaya Bhavana, Śrīdhām Mayapura, on January 14, 1936, in exposition of Śrī Chaitanya Chartaṁṛta, Adī., Chap. 6, which deals with the ontological conception of the Divine Personality of Śrīmad Advaita Prabhu. His Divine Grace spoke in English in order that Sadananda Brahmachārī (alias Herr E. G. Schulze) might follow.

"All Praise to Advaitacharyya of most wonderful deeds whose mercy enables even an ignorant person to describe Him as He really is."

This day our Discourse is about Śrīmad Advaita Ācharyya Who is the Avatāra (to us visibly manifest self) of Isha (the Divine Ruler of the world).

This Universe is an emanation of Maha-Viṣṇu and created by His potency called Māyā. Maha-Viṣṇu is the creator of this phenomenon. Advaita is His Avatāra. He is the material cause of the Universe. Śrī Kṛṣṇa-Chaitanya, Nityānanda and Advaita are Viṣṇus. Gadādhara and Śrīvāsa are Śaktis. Mahāprabhu is Svayam Rupa. Advaita Prabhu is the source of material cause, He acts as Guru. This is stated in His *pranama mantra* : "I seek the refuge of Advaitācharyya Who is called Advaita because He is not any second entity other than Hari Himself Who is the Ācharyya because He is the expounder of *bhakti*, Who is the Avatāra of *bhakta* and Who is the Lord Himself."

Sree Advaita is Viṣṇu. He used to instruct others as Viṣṇu. He is Īṣvara. He is to Lord it over the Vaiṣṇavas. Personally He is not a Vaiṣṇava. Though He is Īṣvara Viṣṇu still He exposes Himself as a Devotee or *Bhakta* (Vaiṣṇava). He is *Bhaktaratara*.

Mahā-Viṣṇu when inseparable with Baladeva is the efficient cause (nimitta karana), such as potter, and material cause (upadana karana) such as the instruments, clay etc. The efficient cause is attributed to Nityānanda Prabhu and the material cause to Advaita Prabhu. Mahāprabhu is identical with Kṛṣṇa and Nityānanda with Baladeva. Both the efficient and material causes are in Nityānanda Prabhu. In Vāsudeva or Śrī Kṛṣṇa-Chaitanya we do not ascribe any such causes which rest up to Baladeva Prabhu only. Śrī Kṛṣṇa has kept Himself aloof from creation. He is the Concentration of Love alone. He is Full of Transcendental Love. He is the Object of Love of all. The ingredients of this world should not be attributed to Him (Kṛṣṇa). The main Viṣṇu is Śrī Kṛṣṇa-Chaitanya. He is the Source of the cause of the ingredients of the world. Mundane references should not be dragged to Mahāprabhu and Nityānanda Prabhu.

Phytomorphic demonstrations were not done by Him (Mahā-Prabhu). Ādvaita being Viṣṇu or Īśhāvātāra comes down here as an Āchāryya to help the beginners.

The Ganges water comes from the Feet of Viṣṇu. Tulasi and the water of the Ganges were used for the purpose of invoking Viṣṇu. "The First Puruṣa is the creator of Mahat (the material principle); the Second is immanent in the world as aggregate; the Third indwells all individual entities. One who knows Them is liberated from the bondage of the world."

Now we come to the different systems of conception of phenomenon. There are two systems. One of them is Sankhyāyana and the other is Ekāyana. Sankhyāyana, literally, enumeration, is the Synthetic system (Kapila's) for grouping many integers. Ekāyana, literally integral, is Analytic from the Unit. It is the Vedānta system (Vyāsa's), manifesting from the One. The Vedānta system is the Bhāgavata system. In this system everything is concentrated in the One Thing Śrī Kṛṣṇa. In Pañcharātra there is archana system. The Sankhyāyana of Bhāgavata is different from that of the atheist Kapila. In the latter's system there are twentyfour things in all. Prakṛti has got no conceptual existence. Pradhāna can be conceived. There are two processes of epistemological method in philosophic conception viz., the Inductive or to induce to, and the Deductive or to deduce from. The Inductive agency works the purpose of the atheist or empiricist. As seekers after the Unknown they start from their own standpoint. This leads them to egoistic doctrines. In Bhāgavata Sankhyāyana the manifestive characters are permanent. They have nothing to do with mundane objects. *Tabala rasa* is the goal of the atheistic Sāṅkhya. But Pañcharātra differs from that sort of Sāṅkhya. The world is true, but there might be cataract to be removed. The inadequacies of this Universe are not in its origin. In atheistic Sāṅkhya we find that Prakṛti is the end of all. The theistic idea is that God is Absolute. Prakṛti has the capacity to produce this world with the help of Puruṣa. Prakṛti is inanimate. The

combination of two inanimate objects can produce another inanimate object. But knowing, willing and feeling which are the signs of animation—spirit (*śūcī*), cannot be found in inanimate matter (*jada-prakṛti*). So it is said, “wherefore, although Sāṅkhya holds that matter (*pradhāna*) is the cause of the world, yet the creation of the world can never be effected by inanimate matter (*jada*). It is the Lord Himself Who infuses His Power into matter and it is by His Power that the world is created” (Ch. Ch. *Adi* VI. 18-19).

The inadequacies should not be carried to the transcendental region. The atheistic idea is that the tangible material principle (*pradhāna*) evolves itself from non-manifest material energy (*prakṛti*) and that the principle of the individual ego (*ahamkāra*) is subsequently evolved automatically from the undifferentiated manifest material principle. (*Prakṛteḥ mahān mahatoh ahamkārah*). For instance, soda and acid when separate cannot show their activities, but their combination will produce something.

Theists say,—“No, that cannot be; animation cannot be found in inanimate matter (*jada*). That which cannot take any initiative is inanimate matter (*jada*). The non-manifest inanimate material energy (*prakṛti*) cannot take initiative. So she is styled *jada*. The property of spirit is inherent in one only. The property of spirit cannot be confounded with the property of non-spirit (*achūt*). Let us take the instance of the bottle and the liquid. The bottle should not be confounded with the liquid. Matter is not spirit. It is an external form. Take the example of the external cover and the enclosed letter. The envelope is not the letter. But the letter is inside the cover. Material things are targetted to morphology. But ontology should be sought out.

Advaita is one without a second. No numerical value should be attributed to Him. “The Lord infuses His Own creative Energy into the undifferentiated manifest material principle (*pradhāna*). It is only by the Power of the Lord that the creation can be brought about.” He has delegated His



Potency to produce the world. Advaita Prabhu simply made the offering of the Ganges water with the Talasi plant but for which nothing can be offered to Kṛṣṇa.

Any Jiva who takes the shelter of the Lotus Feet of Śrī Kṛṣṇa and chants His Holy Name, is purified.

"Yea, even the dog-eating *Chandala* on the tip of whose tongue Thy Name abides, is glorified ! Those who sing 'Thy Name' have already performed all ascetic practices, all the sacrifices, have constantly bathed in all the holy streams, are truly Aryans, have chanted all the Vedic mantras" (Bhāgabat 3.37).

"Even the *Chandala* is instantly rendered eligible for performing the *Sarana* rite which can be done only by Brahmanas."

The analytical system is found only in Vedānta and Bhagabāta. The system of enumeration is found in the different scripts such as Brahmi, Kharoṣṭi, Sanki and Puṣkarasadi. The pure Sankhyana and Ekayana had their genesis as in the following scheme,—

(1). Pancharatra (jnana), Sankhyana, Archana Paddhati, Sattwata Pancharatra. (2) Vedānta, Ekayana, Bhagabata System.

The Sankhya of Kapila consists of 24 wrong elements. "Prakṛteḥ Mahan' etc. Through inductive process one individual merges in infinity-absolutism-annihilation. From this comes forth agnostic, pantheistic and such other ideas.

In atheistical Sankhya all terminate in prakṛiti. But the object of adoration of prakṛiti (Nature) is God ; or Theos. Godhead is not a product of one of His Potencies. From prakṛiti all prakṛta things come out ; but the substratum is Kṛṣṇa. The World is the methodical outcome of the spirit. God willed and there was a creation. God has degraded us to this world for imprisonment. We are delegated here, being different souls. This world is the perverted reflection of the spiritual realm. Indolent people are imprisoned. The mouse has got a play-ground in the trap. In the same way,

we have got many temptations in this world which is nothing but the prison-house of the fallen souls. We should try our level best to go back to that blissful eternal dominion. Back to God and back to Home. We should take recourse to Īśvātāra.

वन्दे गुरुनोशभक्तानोशमोशावतारकान् ।

तत्प्रकाशांश्च तच्छक्तीः कृष्णचैतन्यसंज्ञकम् ॥

“Salutations to the Gurus, to Īśa (God, the Creator), devotees of Īśa, to the descended Forms of Īśa, to His manifestive Forms and to His Powers, bearing the Name Kṛṣṇa-Chaitanya.”

## Universal Preaching of the Lord's Teaching in various ways by Paramahansa Srila Bhakti Siddhanta Saraswati Goswami Thakura

When Thakura Bhakti Vinode, the great Pioneer of the movement of pure devotion in the present age, was in charge of the Temple of Jagannātha in Puri, he left on record in his well-known treatise “Śrī Chaitanya Śikṣāṁṛta” that this movement would be broadcast all over the world by the agency of an individual specially empowered by God, and that at no distant date. This prophecy of Thākura Bhakti Vinode was fulfilled in the divine personage of Paramahansa Śrīmad Bhakti Siddhānta Saraswatī Gosvāmī Thākura, President of Viśva Vaiṣṇava Rāj Sabhā, Founder-President of the Gaudīya Math, of Calcutta and the great leader of the Gaudīya Movement throughout the world, Who appeared in the house of Thākura Bhakti Vinode at Puri in the year 1874. Śrīla Bhakti Siddhānta Saraswatī Thākura was exceedingly fortunate in breathing an atmosphere of pure devotional surroundings

from His cradle. He showed unique aptitude for a pure life of religious devotion and formed various pious habits and practices from the seventh year of His age. At that time He committed to memory the whole of the Gītā and could explain it. While a student in Serampur Missionary School, in or about 1884-85 Saraswatī Thākura was initiated into the Nrsingha Mantra and Śrī Harināma by Śrīla Thākur Bhakti Vinod. While in the school He invented a novel kind of phonetic alphabet which was named "Bikṛnti". In the oriental branch of the Sanskrit College, he showed exceptional merit in Vyākaraṇa, Manu and other Smṛtis, Alankāra and Sabhyadarpana, Sāṅkhyakārikā and other schools of Indian Philosophy. He had such a wonderful memory that he could, even in His last days, reproduce *verbatim* any passage of any book He had read 50 years back.

He made ample private studies while at College in Higher Mathematics, International History and Philosophy and Indian Astronomy. His was such a versatile genius that He read through almost all the books he could get in the library of the College and from outside. At that time He started a cultural association named "August Assembly" in Beadon Square, Calcutta, for discussing philosophical and theological subjects. He was such a forceful debator that none of His contemporaries could stand before His hair-splitting arguments.

In 1897 He opened a 'Pole' named "Sāraswatā Chatuspāthī" in Maniktala Street for teaching Hindu Astronomy nicely calculated according to Greek and other European astronomical findings and calculations.

During this time He used to edit two monthly Magazines named "Jyotirvid" and "Bṛhaspati" and He published several treatises of authoritative Hindu Astronomy. Prominent men like Lala Haragauri Sankar, Dr. Ekendranath Ghose, D. Sc., M. E., Pandit Satcouri Chatterjee, Siddhantabhusan and Pandit Śyamāl Goswamī were among His pupils. He was offered a chair in the Calcutta University by Sir Asutosh Mukherjee which He refused as He felt an imperative urge for the life

of unalloyed devotion. He was a life-long celibate, and later became a Tridandi Sanyasi (monk) under the name Bhakti Siddhanta Saraswati in 1918.

At this time He further continued His comparative studies on Philosophy and Theology with Thākura Bhakti Vinode, the greatest Vaiṣṇava saint of the last century. Since 1895 Śrīla Saraswati Thākura had been attending the Viśva Vaiṣṇava Rāj Sabhā then situated in Krishna Sinha Lane (now Deacon Row). In 1901 He took initiation into the greatest Mantras of Gaudiya Vaiṣṇavas from the well-known saint of Navadvīpa, Śrīla Gaura-Kiśoradāsa Bābājī Mahārāj. Some time before this He wrote many thoughtful original articles on comparative religion in the cultural weekly magazine "Nivedana" or (the Sign-board). In 1900 he published a socio-religious book named 'Bāṅge Sāmajikatā'.

From the year 1898 He used to accompany Thākura Bhakti Vinode in His pilgrimage to all the principal shrines of India. At that time He contemplated to compile a religious Encyclopaedia named "Vaiṣṇava Manjuṣā" which he commenced in 1900, but left unfinished to be completed by his worthy disciples. In that year He again took up his pilgrimage tour and stayed for some time at Puri where He began to preach publicly the true tenets of the Vaiṣṇava Faith as envisaging sound philosophy and perfect morality. All the intelligentsia of the town were greatly impressed by his vast erudition, exemplary life and infallible arguments. In 1901 He travelled through East Bengal including Sitākund and Chandranāth. In 1905 He went far to the South and visited Sīmhāchalam, Rajmundry, Madras, Conjeeveram, Śrīrangam, Madurai and many other places. He was so highly gifted in powers of debate that He could immediately vanquish the greatest pedants and religious leaders of different cults whom He came across. His versatile genius, vast learning and synthetic knowledge of the different schools of Philosophy and Theology coupled with the pure life of devotion, actual realisation of the underlying esoteric principles and fearless exposition of unalloyed truth

won for him such a fame that His very name began to strike terror in the hearts of His most formidable adversaries of the cult of unalloyed devotion. Specially the different perverted and immoral sects which had been so long passing off as religious people among the Vaiṣṇava Sampradāya were panic-stricken and began to apprehend that they were doomed for ever in the presence of Śrīla Sarasvatī Thākura.

In the year 1911, an All-India Conference of Pandits was held at Balighat (Midnapore) presided over by Pandit Viśwambharānanda Dey Gosvāmi. The lecture of His Divine Grace Śrīla Sarasvatī Thākura in the meeting on the subject of the comparative position of Brāhmaṇa and Vaiṣṇava decided conclusively the point at issue and it was subsequently published in the form of a book. The President of the meeting called Śrīla Sarasvatī Thākura the Other-Self of Śrī Śukadeva Gosvāmi. In 1912 he toured over the different parts of Gauḍa Mandala (Bengal). In 1913 he established a printing press in South Calcutta (Shanagar) and subsequently removed it to Śrī Māyāpur and at Kṛṣṇagar in Nadia wherefrom He began to publish His many carefully edited books. In 1914, on the disappearance of Thākura Bhakti Vinode, His Divine Grace Śrīla Sarasvatī Thākura became the President of Viśva Vaiṣṇava Rāj Sabhā (all-World Association of pure Vaiṣṇavas) and accepted the editorship of "Sajjanatoṣaṇi", a theological Bengali monthly magazine which was afterwards converted into the present English fortnightly named "The Harmonist". Thākura Bhakti Vinode was no doubt the great Pioneer of the new religious movement and after His disappearance the mantle fell on His Divine Grace Śrīla Sarasvatī Thākura Who preached it more extensively all over the country. On the day of renouncing the world He established Śrī Chaitanya Math in 1918 in Śrīdhāma Māyāpur (Old Nadia), the sacred Birthplace of Māhāprabhu Śrī Kṛṣṇa Chaitanya. Towards the latter part of that year He established in Calcutta Bhaktivinode Āśana which was then located in a small rented house and later known as Gauḍiya Math.

The preaching propaganda through these centres was soon carried throughout the length and breadth of the country and it attracted thousands of disciples. The growing propaganda found a home in the splendid marble-temple of the Gaudiya Math in Baghbar (North Calcutta) which was built in 1930 at a cost of several lakhs donated by a rich merchant named J. B. Dutta of Calcutta. The temple is now one of the places of interest worth seeing in this city.

In quick succession centres for the training of life and propaganda of Vaisnava Religion began to spring up all over the country under the illustrious lead of Śrīla Sarasvatī Thākura who was being accepted by the people as the accredited leader and saviour of Religion in India. He possessed at the time of His passing away as many as 64 Maths in all the principal places all over this country including Cuttack, Bhubaneswar, Puri, Madras, Dacca, Mymensingh, Darjeeling, Sarbhog (Assam), Gaya, Patna, Benares, Allahabad, Nimsar, Muttra, Brindaban, Delhi, Kurukshetra, Hardwar, Bombay and Rangoon, and one in London. In each centre these Vaisnava Maths are the places of attraction and religious education for the public who are greatly benefited by them. At each place, a large number of disciples and members gather round the banner of Śrīla Sarasvatī Thākura.

His Divine Grace has blended the systems of the Pancharātra and the Bhāgavata into one homogeneous whole. In almost all the sixtyfour preaching centres established in different parts of the country of which Śrī Chaitanya Math stands in the forefront and is the parent Math, His Divine Grace has introduced the worship of the Holy Vighraha (Śrī Mūrti) for the safety of His neophyte disciples, lest they should turn themselves gnostics or psilanthropists. It is impossible for a man to perform any physical or mental activity without the help of concrete objects or mental images. The objection to Image-worship is ultimately an objection to all physical or mental activity for the purpose of worship. Śrī Chaitanya Mahāprabhu rejects idolatry but considers Śrī Mūrti-(Vighraha) worship as the only means of

spiritual enlightenment. It has been pointed out that the Supreme Lord is Personal, All-Beautiful and All-Love. Sages like Veda-Vyāsa and other Āchāryyas have seen that All-Beautiful Svāmsundara Form in their souls' eyes and have left for us descriptions of that Beautiful Form. Of course those descriptions regarding the All-Beautiful Form of the Lord are Transcendental. Hence truth is perceivable in those descriptions. According to those descriptions one delineates or worships a Śrī Mūrti and views the Blissful Lord of his heart with intense delight. Is that wrong or sinful? Those who say that God has no Transcendental Form and yet imagine a false form for worship, either material or mental, are certainly idolatrous. But those who behold the Transcendental Form of the Supreme Lord in their souls' eyes, carry that impression as far as possible to the mind and then give out an emblem for the development of the devotional aptitude of the spiritual neophyte are by no means idolatrous. While seeing a Śrī Mūrti, one should not see the gross or subtle form of the Vighraha but the spiritual Absolute Person with his or her spiritual eyes opened by his or her Gurudeva with the spike of Transcendental Knowledge. So idolatry and Śrī Mūrti-worship are two different things. The worship of Śrī Mūrti is different from that of any mundane object, gross or subtle. Just as the Holy Name of the Supreme Lord descends to the plane of our aural reception without being transformed into a mundane word or sound so the Holy Form of the Supreme Lord Śrī Kṛṣṇa manifests His Descent in the Form of Śrī Mūrti through eight different media viz., stone, wood, iron, paint, script, clay, mind, and precious gem (Bhāgavatam XI.27.12). The iconoclast is as much an idolator as the maker of idols. Nay, he is a worse idolator as he believes God to be a formless void or empty space. This is the miserable plight of an intellectualist or a gnostic. His Divine Grace, therefore, introduced the worship of Śrī Mūrti in every spiritual centre to prevent a tiro in spiritual practices from turning into an idolator, gnostic or an atheist.

In all these centres for preaching activities, practical lives

of thoroughgoing spiritual service dedicated fully to the one Absolute Godhead are led by the inmates under the guidance of competent leaders thereby setting living examples for practical preaching and forming the nucleus for wider dissemination of the new Renaissance of religion and culture brought about by Śrīla Sarasvatī Thākura. There is not only arrangement for systematic education for the inmates alone but regular classes are also held, morning and evening, for training the public in matters of religion. Many of the centres have Tols and Chatuṣpāthīs for teaching Sanskrit free of cost and some have primary and secondary schools attached to them of which the residential school named Thākura Bhakti Vinode Institute established by His Divine Grace at Śrīdhāma Māyāpur in 1931 and affiliated up to the Matriculation standard of the Calcutta University deserves special mention. The moral and spiritual grounding given to the young learners in these educational institutions will no doubt go a great way in reviving the pristine glory of ancient Indian culture and Religion. Nāma-Saṅkīrtana and regular worship of the Godhead, intended for the education of the public, systematic lectures and expositions of the true Śāstric tenets by religious experts, form a part of the regular routine of all those centres. On suitable occasions, special meetings are held in which spiritual pabulum both in the shape of Mahāprasāda and religious discourses is freely distributed to the afflicted and the needy. With a view to encouraging the esoteric study in religion, by sincere, submissive devotees' lives, a Research Institute named after Thākura Bhakti Vinode has also been established by His Divine Grace Śrīla Sarasvatī Thākura at Śrīdhāma Māyāpur in 1936.

His Divine Grace Śrīla Sarasvatī Thākura repeated His preaching tours all over the country several times after 1918, when He first went to all the prominent places in Southern India. In 1919 He finished His tour all over North and East Bengal and in 1920 to further interior places in Eastern Bengal and some other places including Dacca. In 1921 He travelled



to the prominent places all over the provinces of Bihar and Orissa and the Santhal Parganas. In 1922 He went to all places of pilgrimage sacred to Lord Kṛṣṇa in the Districts of Muttra, Bharatpur and other neighbouring places known as Braja Maṇḍal with the object of reviving the true service of the Supreme Lord Śrī Kṛṣṇa as propagated by Śrī Chaitanya Mahāprabhu. In the year 1925 He took with Him a very large number of His disciples and other religious learners on a tour all over Bengal known as Gaṇḍa Maṇḍala Parikramā and visited places sacred to the memory of various saints that have flourished in Bengal, for explaining to them the history and true teachings of those saints. After that He went to some places in Assam including Shillong in the early part of 1926. For the next two years, His religious propaganda tour on a vast scale throughout the whole of India was a landmark in the history of the Gaudiya movement as well as of India, because He not only attempted to bring about substantial improvement in various ways in all sacred places but also brought about a new thought in the religious lives of so-called followers of various sects and enlisted a large number of converts throughout India. In all places His Divine Grace was received and accepted as their saviour and a reviver and prophet in the domain of religion. In most of the Native States He was received as a State-Guest and Their Highnesses the Maharajas of Mysore, Travancore, Jaipore, Kashmir, Benares, Tripura, Mayurbhanj, Jeypore, and Mahārāṇī of Coochbihar and many other ruling princes and chiefs were highly impressed with the ideal life and teachings of His Divine Grace. Again in 1928-29 Śrīla Sarasvatī Thākura repeated His tour in many places from Assam to the Punjab including Bihar and United Provinces. He collected from these tours a very large number of unpublished manuscripts of authentic origin which He commenced publishing but has left mostly unfinished to be taken up by his worthy successors.

*(To be continued)*

# ŚRĪ CAITANYA MAHĀPRABHU

## PREFACE

The Career of Śrī Caitanya Mahāprabhu is identical with His Personality as Supreme Teacher of Religion.

The recent awakening of interest in religion that is noticeable among the literate of this country, both young and old, naturally demands to be fostered and guided on the right lines. It is the humble submission of the writer that the study of the Career of Śrī Caitanya Mahāprabhu provides the necessary help for this purpose. For first-hand and full information of His Career, the reader must study the original works viz., Śrī Caitanya Bhāgawata and Śrī Caitanya Caritāmṛta of Thākura Vṛndāvanadāsa and Kṛṣṇadāsa Kavirāja Goswāmī, respectively, with the commentaries of His Divine Grace Śrīmad Bhakti Vinode Goswāmī Thākura and His Divine Grace Śrīmad Bhakti Siddhānta Saraswatī Goswāmī Thākura, under a competent spiritual instructor.

Goswāmī Thākura Bhakti Vinode, the great Pioneer Vaiṣṇava-Ācāryya of the present period, has explained the Career and Teachings of Śrī Caitanya Mahāprabhu by pointing out the manifold errors and inadvertencies that had been circulated by reckless speculation and for immoral sectarian purposes. The present writer had the good fortune of studying the subject carefully at the Lotus-Feet of His Divine Grace Goswāmī Thākura Bhakti Vinode, his Spiritual Preceptor. He has tried loyally to express the Truth that he has received by the method of submissive enquiry and sincere service of his Divine Master.

The present movement of pure devotion to the Absolute Person, based on the revived study of the Career of the Supreme Lord Śrī Caitanya Mahāprabhu, was initiated by His Divine Grace Gosvāmī Thākura Bhakti Vinode. It has been carried on by His Divine Grace Paramahansa Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Thākura, the Spiritual Successor of Gosvāmī Thākura Bhakti Vinode in the Preceptorial Line of Gosvāmīs, Śrī Būpa and Śrī Sanātana, the original Apostles of the Teachings of Śrī Caitanya Mahāprabhu. His Divine Grace Paramahansa Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Thākura is the Śikṣā-Guru of the unworthy writer. This short brochure on the Career of the Supreme Lord is an humble effort for the service of his Divine Master.

The writer's humble effort has the approval of His Divine Grace Śrīla Ananta Vāsudeva Para-Vidyābhūṣaṇa Gosvāmī, the President-Ācāryya of the Gauḍīya Mission and the Spiritual Successor of His Divine Grace Oṃ Viṣṇupāda Paramahansa Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Thākura. He is indebted to Mahāmahopadeśaka Śrīpāda Nārāyaṇadāsa Bhakṣisudhakara, Bhaktiśāstri, M.A., of the Ravenshaw College, Cuttack, and Mahāmahopadeśaka Śrīpāda Sundarānanda Para-Vidyāvinoda, B.A., Editor of the "Gauḍīya", the only Weekly Journal on unalloyed devotion to the Absolute Person, for their kind and valuable suggestions in going through the book.

His sincere thanks are due to Śrīpāda Sachīmandana Dāsa Adhikārī, Zemindar of Aloṃ, Mymensingh, for his generous financial help in meeting the expenses of paper for printing.

**The Author**

# ŚRĪ CAITANYA MAHĀPRABHU

## INTRODUCTORY CHAPTER

### The Divine Lila is Eternal

The Supreme Lord is not a historical person. The Divine Deeds of Śrī Caitanya Mahāprabhu are eternally enacted on the Highest Plane of the Absolute Realm. His Deeds are incomprehensible to human intelligence. But they have been described in the Scriptures in such a form that they may become intelligible to us if we listen to them with due submission from the lips of Absolute-realised souls. Such Narratives of the Divine Deeds are identical with the Deeds Themselves.

### Avatara

The Divine Narrative of the Eternal Līlā of Mahāprabhu Śrī Kṛṣṇa-Caitanya descends to the mundane plane along with His Līlā. Śrī Caitanya Bhāgawata written by Thākura Vṇḍāvanadāsa and Śrī Caitanya Caritāmṛta written by Kavirāja Kṛṣṇadāsa Gosvāmī, which deal with the Divine Līlā of the Supreme Lord in this world, do not belong to the category of historical and biographical works that record mundane occurrences. The Eternal Līlā of the Supreme Lord appeared to the view of the people of that period in the form of mundane events. But the Birth and Deeds of Śrī Kṛṣṇa Caitanya Mahāprabhu remain inaccessible to the cognizance of non-devotees even when They make Their appearance in this world.

## A Word of Caution

This brief outline of the Divine Līlā of Śrī Kṛṣṇa-Caitanya Mahāprabhu should be perused as an authentic account of transcendental occurrences whose esoteric meaning can be understood only by submissive listening from the lips of Absolute-realised souls. If this sketch is perused in this cautious and reverent spirit, it may, perchance, enkindle in its fortunate readers their erstwhile slumbering loving devotion to the Lotus Feet of Śrī Caitanya Mahāprabhu, induce in them firm faith in His Teachings and enable them to find the real Spiritual Preceptor from Whom they may realise the transcendental Truth by submissive listening and unconditional service.

## Epistemology of Transcendental Knowledge

The real knowledge of a religious subject can be obtained only by the method of submissive enquiry and unconditional service of the Guru or *bona-fide* Spiritual Preceptor. Submission to the Guru is the first step on the path of spiritual life. But in consequence of the prevalence of erroneous ideas and misconceptions about the Divine Personality of Śrī Gurudeva, unfit persons pass themselves off and are accepted as spiritual guides. This short sketch seeks to popularise the right conception of the Spiritual Preceptor fully displayed by the Career of Śrī Kṛṣṇa-Caitanya Mahāprabhu.

## The Eternal Apostolic Line represented by Gosvami

### Śrīla Thākura Bhakti Vinode

The Narrative of the Divine Līlā of Mahāprabhu Śrī Kṛṣṇa Caitanya has come down to our Age from the original Apostles, Gosvāmīs Śrī Rūpa and Śrī Sanātana, through His Divine Grace Gosvāmī Thākura Śrīla Bhakti Vinode and His Divine Grace Parāmahansa Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Thākura. The spiritual authenticity of this short account is due to the fact that it is the outcome of author's humble effort in the service of his Divine Masters, Gosvāmīs Śrīla Thākura

- Bhakti Vinode and Paramahansa Śrīla. Bhakti Siddhanta Saraswati Thākura in the Divine Preceptorial Line.

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चक्षुस्त्वमीलितं येन तस्मै श्रीगुरवे नमः ॥\*

\* I bow down my head to the Lotus Feet of my Divine Master Who, out of His infinite causeless mercy, has opened my inner spiritual eyes long-sealed in the gloom of ignorance by the spike of the eye-salve of Transcendental Knowledge.

• ॐ - =

# CAITANYA MAHĀPRABHU

## CHAPTER I

### His Descent

#### Sridham Mayapur

Asia is pre-eminently the greatest spiritual continent in the world ; and in Asia, India stands foremost in this respect. The beautiful circular tract of land with a circumference of 32 miles called Navadvip is situated about 70 miles to the north of Calcutta, in the district of Nadia (Bengal). Sridhām Mayapur, the heart of Navadvip, was the greatest seat of learning in India in bye-gone days, when people, from far and near, used to flock there for receiving the highest educational culture and enlightenment the world could impart. The district of Nadia had then a world-wide reputation as the centre of the culture of Poesy, Art, Literature, Science and, above all, Philosophy of all kinds. In the eyes of devotees, Śridhām Mayapur is the unparalleled ever-fresh lovely Garden bearing in its bosom the Wish-yielding-Tree of Transcendental Love.

#### Socio Religious Condition of Bengal

The unsatisfactory socio-religious condition of Bengal at the time when the Supreme Lord Śrī Caitanya Mahāprabhu made His Advent into this world, has been described in Śrī Caitanya Bhāgawata and Śrī Caitanya Caritāmṛta respectively. Men of affluence lavishly wasted their wealth in such frivolous whims as the wedding of dolls and cats, and nautches and courtesans. The pedagogues of Navadvip, whenever they

met one another, engaged themselves in barren polemic discussions often resulting in unseemly fracas. The ordinary people revelled in gambling, carousing, merry-making and other pastimes of a low order. Worship of sundry gods actuated by selfish motives or stoic abnegation or pseudo-asceticism was the religious cult in vogue at that time. The will of the sacerdotal caste was regarded as the voice of God.

### The Secondary Purpose of the Lord's Descent

The Supreme Lord Śrī Kṛṣṇa says in the Gītā (IV. 7-8): "Whenever religion is scoffed at or slandered and irreligion prevails, I descend (i. e. manifest My Eternal Beautiful Form in the mundane plane) in every Age, in order to protect the sādhus and destroy the demons and re-establish the Eternal Religion of Divine Love cleansed of all worldly dross. Such is the law of My Descent or Avatāra. I am All-Will. I descend when I will. When religion is stigmatised or distorted, when the gods or godlike souls are persecuted by the demons or demoniac characters and irreligion or sinful or ungodly principles of the latter predominate in the name of religion, it is then that I manifest Myself in this world out of My Divine prerogative, through the agency of My Yoga-Māyā (Internal Self-conscious Supreme Energy) and remove those stigma cast upon the Eternal Religion commonly known as *Sanātana-Dharma* to which *DairaVarnasrama Dharma* is a stepping stone. In order to adjust the social order of this world to My Divine Purpose, I have introduced this system of *DairaVarnasrama* according to qualification and deeds of fallen souls through the agency of My Mahāmāyā (Gītā IV. 13 ; Bhāgavatā XI. 5-2). Where there is no such classification of society according to quality and action based on theistic principles, there is to be found no Karmā-Yoga, no Jñāna-Yoga, not to speak of Bhakti-Yoga, enjoined by the Scriptures. On the contrary, the society becomes a hot-bed of chaotic disorder of disruptive elements. I, therefore, descend to re-establish this spiritual system by removing its defects and deformities. But a true devotee must relinquish the society of those who are averse to My worship



and the practices of Karma-Yoga, Jñāna-Yoga, Astānga-Yoga and all mental and altruistic exploits of the empiric school. He should also abandon *Varnaśrama-Dharma* (the socio-religious duties enjoined in the Scriptures) and unreservedly surrender himself to Me and Me alone. I shall deliver him from the bondage of My Māyā which is very difficult to surmount without My Grace (Gītā XVIII. 66, VII. 14, Caitanya Caritāmṛta Vol. II. 22-90, Bhāgawata IV. 31. 33-35, P. 48-22, XI. 11-32 )

I descend in every Age but My Descent in the Kali-Yuga (the Black Age of sin and sorrow), though identical with Myself has this special characteristic that this Ācārya-Līlā of Mine teaches the world that none is fit to be a teacher of world-religion unless he practices the same in his own life. Hence, this Descent is called Kali-Yuga-Pāwanāvātāra (the Absolute Redeemer and Saviour in Kali-Yuga). He is, therefore, the Highest and the Most Munificent of all My Descents as He re-establishes the eternal Religion of Divine Love and confers this Love upon one and all irrespective of caste, creed, colour or community, by means of Nāma-Samkīrtana, the Yuga-Dharma or the Universal Church of the Age. Hence, Nāma-Samkīrtana is both the Means as well as the End which is Kṛṣṇa-Premā. My sincere devotees in this Age are naturally attracted by the Truth, Beauty and Harmony of the Teachings as well as the Deeds of this Descent. The most wonderful feature of this Descent is that He blesses not only the sādhus but even the most devilish characters with Divine Love by making them sing the glories of the Holy Name identical with the Supreme Lord Himself and not by killing them outright like My former Descents."

When पञ्चीपसना ( Henotheism ), बहुश्रववाद ( Polytheism ) and जीवब्रह्मैक्यवाद ( Pantheism or Theory of jīva's oneness with Brāhman ) prevailed all over the country and the people were deluded by the Nescience-Energy ( Māyā ), the Supreme Lord Śrī Kṛṣṇa appeared as Śrī Kṛṣṇa-Caitanya (He who awakens Śrī Kṛṣṇa in every jīva-soul) in order to teach the people of the world that Śrī Kṛṣṇa is the only Object of worship, because "He

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## OR

### ŚRĪ SAJJANATOSANĪ

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## Ontology and Morphology

In the conversation between the Supreme Lord and Rāya Rāmānanda at Kovvur on the Godāvāri certain Scriptural practices are declared to be exoteric, while the distinction between the different higher and lower grades of esoteric worship is also pointed out. The Supreme Lord clearly distinguishes between exoteric practices even within the Scriptural Dispensation.

In His brochure, 'The Vedānta : Its Morphology and Ontology', His Divine Grace Paramahansa Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Prabhu uses the terms 'morphology' and 'ontology' in an analogous manner.

The *bona fide* of religious performances depends upon the actual stage of one's spiritual progress. If a person, who is in the lowest of the exoteric stages of novitiate, seeks to imitate the doings of persons established in the advanced stages of esoteric worship, such a person loses his footing also in the exoteric sphere of worship enjoined by the Śāstras. He is thereby hurled down into the spheres of diabolical aversion to the fundamentals of Divine service.

Divine service proper begins on the Adhokṣaja plane of Vaikuntha. But the conditioned soul does not find himself on the plane of Adhokṣaja the moment he chooses to begin the journey towards transcendence. He has to be carried back to his Home through the successive spheres of mortal existence, the stream of the Virajā and the realm of Brahman before he can return to the sphere of transcendental service in Vaikuntha.

There is progressive revelation of his own true self in exact proportion as the neophyte moves back towards his goal by the culture of the Seed of transcendental Devotion which he may have received in his conditioned state as a causeless gift from Above at the hands of the Guru or Saviour-Ācāryya.

The great difficulty of the would-be disciple and of the disciple during the state of novitiate arises from the recrudescence of his previously cultured aversion to Divine service during the by-gone period of his conditioned sojourn. Under this accumulated anti-devotional urge the candidate for spiritual living is ever disposed to throw himself on his past experience and methods instead of co-operating with the Guru for getting rid of his shackles. As long as the shackles are still upon him, it is not possible for him to enter the esoteric sphere of Divine service.

Aversion to Divine service is of various kinds which may, however, be graded into three broad types in an ascending order, viz., Atheism, Scepticism and Nihilism. Atheism or open and deliberate aversion to the service of transcendence is to be found in varying degrees of strength among the sojourners of the fourteen mundane spheres. The activities at this stage are designated as *Karma* by the Śāstras. *Karma* may be defined as activity directed to the passing gratification of one's gross and subtle senses. Such activity is diametrically opposed to the principle of unalloyed service.

It is necessary to go into details for understanding these propositions. The senses are eleven in number, viz., the five external and the five internal senses and the mind. The

external senses supply the stimulus which they receive from external objects of this world, as the stuff of all forms of mental consciousness (cognitive apprehension). The internal senses are the organs for reacting on the external environment under mental direction. The mind is the telegraphic centre of the system. The mind is the manager. *Buddhi* or the faculty of decision, which is higher than the mind, is the director. The Ego or the consciousness that the person is cognate to his mundane environment is the next higher enveloping principle. Above the Ego is *Chitta* or pseudo-rationality. Above *Chitta* is *Prakṛti* or the anti-spiritual energy in her undifferentiated nascent state. It is this whole unspiritual apparatus which is set in motion in the normal activities of persons who suppose their whole duty to consist in sense-enjoyment or sense-deprivation of the pleasures and interests of the mundane existence. The resulting activity is called *Karma* by the Śāstras. There are fourteen distinctive spheres for the performance of *Karma* in an infinite variety of ways through appropriate bodies and minds. The person in all these cases acts under the delusion that he is the master of his activities and considers himself to be the centre of the whole range of existence. It amounts to the point-blank denial of the Absolute Mastership of Kṛṣṇa.

Scepticism is experienced when the futility of sense-activities is realised ; but no positive activity of an unobjectionable nature is yet experienced. In the stream of the Virajā both the enjoying and abnegating activities are discarded, but there is no positive activity to take their place. This state is declared as the highest by the philosophy of Buddha as represented by current Buddhist thought. Spiritual Nihilism is experienced in the higher sphere of Brahma-loka. Here the deluded person is strongly persuaded of the positive duty of the destruction of individuality as the goal of all activity. There is war against pluralism and, by implication, against the principle of active individual existence. The philosophy of Śāṅkara attains to this position in its highest flight.



All three deviate in different ways from the principle of the service of the Transcendental Absolute Person. This deviation is explained by the fact that the range of their speculations cannot go beyond the principle of *Chitta* or pseudo-rationalism by the irrational acceptance of the all-sufficiency of their individual judgment in their methods of quest of the Truth.

• Divine service is rational submission. *Karma Jñāna* etc. are irrational assertiveness in utter denial of rational submission. If we do not submit willingly to the Absolute Person, we are deluded into submitting hypocritically to the domination of Prakṛti through the contrivance of the pseudo-rational principle which makes us misidentify our entities with the physical body and mind.

• We are freed from the clutches of Prakṛti or Māyā the moment we begin to endeavour seriously for such emancipation, provided we do not finally accept Scepticism or spiritual Nihilism as the goal on our return journey towards transcendence.

Those Śāstric practices which represent our retracing (*pratyaḅ*) journey through the mundane world, Virajā and Brahma-loka towards Vaikuntha are still substantively exoteric activities from the point of view of the service of Adhokṣaja on the plane of Vaikuntha, but they are none the less necessary for enabling the conditioned soul to attain to the positive spiritual service of the Absolute only when the traveller has been enabled to leave behind Brahma-loka and has been actually repatriated in transcendental Vaikuntha.

The successive stages of the retracing process have been set forth as follows in a famous text. "Śraddhā is the starting point of the return journey towards Vaikuntha. Śraddhā means firm faith in the proposition that one's whole duty is performed by serving Kṛṣṇa. As soon as such firm faith has been aroused in a person by any combination of causes, such a person spontaneously seeks submissive association with pure devotees of Kṛṣṇa i. e. sādhus. By such

association he is initiated into the practice of devotion. By continued performance of devotion he is relieved of all worldly hankering. Thereafter he attains successively constancy in service, liking for service, the first stage of love and full-fledged loving devotion to the Feet of Kṛṣṇa.

Up to the stage of the final disappearance of worldly hankering the neophyte has been performing exoteric activities. He is still liable to fall into the grip of changeable morphology and is kept in contact with the ontological purpose by his firm faith in the unconditional guidance of the esoteric personality of the sādhu by the mercy of Kṛṣṇa. The neophyte is thus enabled to admit quite rationally and willingly the competence of the sādhu to guide him towards Vaikuntha by enabling him to perform the exoteric practices enjoined by the Śāstras in the proper manner, the esoteric purpose of which becomes gradually intelligible to him through the loyal performance of such activities. Unless he is made increasingly aware of the esoteric purpose by the performance of these enjoined duties, he cannot be said to be making progress on the path of spiritual endeavour. But even when he is made aware of their esoteric purpose, his activities are not thereby transformed into esoteric performances. The distinction between the two persists till worldly hankering subsides and the sādhu has been finally relieved of his mortal casings.

Chanting of the Divine Name without committing any offence is the specific form of the unadulterated esoteric service of Kṛṣṇa. In proportion as the worldly hankering diminishes by the practice of the chant of the Divine Name under the unconditional guidance of the sādhu, the neophyte is gradually enabled to perform the chant of the Name without committing offence. The pre-eminence of the transcendental chant is fully realised on the attainment of the plane of transcendence. The Transcendental Name can be served only by the methods of hearing and chanting. By constant submissive hearing of the Name from the lips of sādhus the neophyte gradually attains

to eligibility for chanting the Name without committing offence. This attainment is the *summum bonum*.

The ontological position is represented by the Name and His pure devotees. All exoteric devotional activities available in this world derive their spiritual value in proportion as they happen to be activities for serving the Name and the pure devotees. But it is never possible to serve the Name and the pure devotees unless one is willing to serve the Name by the methods of hearing and chanting under the unconditional guidance of pure devotees. If the neophyte does not fully submit to the guidance of pure devotees in all his activities, he can neither hear nor chant the Name of Kṛṣṇa without committing offence.

Devotional practices known as Arcam enjoined by Pañcārtra become meaningless unless they are performed under the unconditional direction of the pure devotees, i. e. of those who are eligible to chant the Transcendental Name of Kṛṣṇa without committing offence. The pure devotee is not a sādḥaka. He is an Absolute-realised soul.

There is no dividing difference between Form and Entity on the transcendental plane. Morphology or Form on the transcendental plane is identical with Ontology or Entity. But so long as the mortal casings persist, it is not possible for the soul to ignore the difference of form and entity, the exoteric and esoteric aspects. If the Name chanted by a person is not realised to be identical with the Entity of the Absolute, such chanter is necessarily performing an exoteric activity. This is more or less the case with all sādḥakas. If this exoteric chant is sought to be put on a level with the transcendental chant, the greatest possible offence is committed against the supremacy of the ontological position. The changeable morphology of the exoteric chant must not be confounded with either the ontology or morphology of the esoteric chant. Neither must the pre-eminence of the esoteric chant be minimized in any way. No person, who performs the exoteric chant of the Name of Kṛṣṇa, can realise the full ontological significance of the true chant.

And unless a person is prepared to subordinate all his activities to the unconditional guidance of the sādhu or the genuine chanter of the Transcendental Name, there is no chance for him to make any progress on the path of spiritual endeavour. The form of the practices of sādhakas must not be confounded with the form or entity of the chant of pure devotees. All practices of sādhakas belong to the plane of changeable morphology. But these forms must not also be deprecated if they are devoted to the unconditional service of the redeemed chanters of the Transcendental Name. These forms, of course, do not become identical with the Ontology or Thing as He is even by such submission, but they are certainly the only help for the progressive realisation of the ontological position. At no stage, however, does worldly activity become identified with the substantive spiritual activity. The Vaiṣṇavas never subscribe to any process of such transubstantiation of the mundane into spiritual.

But even on the transcendental plane the Name always takes precedence over the Form. Even there the Form has to be seen through and in the Name. The ontology is vested exclusively in the Name. The ontological position is, thereby, severely and completely secured against the sinister invasions of anarchical impersonalism at all stages.

So long as the conditioned state persists, it is thus imperative to follow the absolute lead of the chant of the Transcendental Name for being enabled to be raised thereby to the plane of the ontological purpose which endows the performance of practices enjoined by the Śāstras, or, in other words, revealed by the former chanters, with its redemptive efficacy. Nevertheless, all such performances remain only external and ancillary to the substantive or unadulterated spiritual function which is unattainable except by the soul who has not only been relieved of all worldly hankerings, in course of spiritual endeavours, but also of the paraphernalia of his twin external casings in the shape of the material mind etc., and the physical body, by the Will of Kṛṣṇa.

It is not possible for the conditioned soul, till he has been relieved of worldly hankerings, to recognise the Divine nature of the plenary agents of Kṛṣṇa Who manifest Their descent to this phenomenal plane for ensuring the continuity of the redemptive process. The redemptive function belongs to Kṛṣṇa Himself. He exercises it through His Own plenary servitors and may sometimes be pleased to employ the agency of redeemed conditioned souls. The descended plenary servitors of Kṛṣṇa form the real Line of the Ānāyā. They are part and parcel of the Divine Category and are eternally superior to individual souls or jīvas.

The names, forms, attributes, activities and entourage of the plenary servants of Kṛṣṇa are not also different from one another in the mundane sense. But, nevertheless, also in their case, the ontological significance is concentrated in the chant of the Name. It is never possible to approach them as they are except in and through the subservient practice of hearing and chanting the Name from their lips. If any other process is followed, one is caught up in the meshes of exoteric changeable morphology under the misdirection of Kṛṣṇa's deluding energy.

## Srīla Sarasvatī Gosvāmī Thākura

[Continued from Page 16]

He was presented with public addresses of reception in many places in India including Cuttack, Kovur, Ellore, Madras, Udupi, Travancore, Mysore, Bombay, Dacca, Mymensing, Assam, New Delhi, Kurukshetra, Kashmir, Jammu, Jaipur, Nathdwara, Benares, Allahabad, Bijnor and so on. While He went to Madras to lay the foundation of the Gauḍīya Math Temple in 1932; he was given a civic address by the Madras Corporation.

Besides His attempts to preserve and improve the ancient shrines all over India, Śrīla. Saraswatī Thākura began to establish the Holy Foot-prints of Śrī Caitanya Mahāprabhu in 108 prominent places\* in India, recording the time and place of visit by Śrī Caitanya Mahāprabhu, in preaching the unique religion and culture of Bengal.

The vast number of literature on religious subjects published from different printing presses under the editorship of His Divine Grace and several acknowledged periodicals in different dialects of India standing to His credit and possessed by the Gauḍiya Mission, have established His tenets on a sure unassailable basis of introspection of the esoteric values of all theologies and thus it transcends the limits of race, colour and nationality in the common service of the Absolute Person.

The public utterances of His Divine Grace created a new record in our religious lores. Although His language was singularly scholastic, He made very accurate revelations of the deep significance of the various ancient texts and also showed the real and eternal standard of perfect synthesis in a truly wide form of the seemingly divergent views of different schools of philosophy and theology. He also for the first time showed the real solution and true esoteric value of different rituals saving them from being formalised and made lifeless or unmeaning. A powerful debator as He was, He could crush down the most formidable opponents but His magnetic personality highly surcharged with the pure spirit of devotion cowed down anybody coming in His presence and the true insight of a plane of actual realisation He revealed in His utterances carried direct and true perspective of the religious world where he remained always. Some of the glorious speeches on philosophical and theological subjects of Śrīla Saraswatī Thākura in some public meetings have no

\* Of these only eight Divine Foot-prints were laid by Saraswatī Thākura in different places, viz., at Mandar in 1929, at Kawai Natsala in 1929, at Jajpur in 1930, at Kurmakshetra in 1930, at Sinthachalan in 1930, at Kovvur in 1930, at Mangalagiri in 1930, at Chhatrabhog in 1934, and others were left unfinished.

doubt been published but most of them are yet to be published for the elevation of religious thoughts of the coming generations. Many articles taken from the cue of his speeches have been published in the Bengali Weekly "The Gaudiya" which has a new form of language and a thesaurus of spiritual researches and investigations hitherto unexplored in Bengali literature and theology. His Divine Grace was so gladly willing to reveal His own region of transcendence that whenever He found any earnest listener, He went on speaking not knowing the bounds of time and space. In spite of the requests of His associates and well-wishers even to the last moment he was prone to deliver the message of the Divine Lord to the people, which was the only purpose of His appearance in world.

In many places He made speeches in big conferences of Pandits and religious leaders of different schools, invited and solved their doubts and questions in the most catholic spirit. In all such conferences He could well explain and vindicate his position of unique leadership in religion and thus He was accepted all over India not only as the illustrious leader of the Gaudiya Movement but also as the only accredited leader in the domain of religion.

A novel form of education was planned and demonstrated by Śrī Saraswati Thākura in the form of Theistic Exhibitions held in different parts of India including Kurukshetra, Śrī Māyāpur, Calcutta, Dacca, Patna, Benares, Allahabad etc. In these He made splendid demonstration of pictorial representation by means of dolls and tableaux exhibited with devices in life-like manner demonstrating the true and practical import and teachings of the ancient Scriptures for a full and thorough education of the public particularly of the illiterate masses. These exhibitions attracted millions who were amply benefited. The two successive exhibitions held in 1930 within Gaudiya Math-precincts and in 1931 in the Corporation ground (Baghbazar metal depot) witnessed record crowds in Calcutta drawing daily not less than one lakh of visitors throughout the duration of a month in each case.

Another notable feature is that the teachings of Śrīla Sarasvatī Thākura impressed and attracted all classes of people including the nobility, the commoners or the *Bhadrakalā*-class and the mass. And His movement was helped and patronised by all classes of Government Officials including the provincial Governors of all the Provinces and the Viceroys. Following the desire of Śrī Caitanya Mahāprabhu for preaching His Name all over the world, Śrīla Sarasvatī Thākura sent out in 1933, an able band of preachers in England where they were very attentively listened to. The preachers fully impressed the people of that land including the nobility whose practical sympathy they received so much that a Viṣṇu Temple in a very respectable scale in London has been contemplated and is being attempted. This shows that the proposal for establishing a World-Church of unalloyed devotion to the Absolute Kṛṣṇa, under the lead of an illustrious leader like Śrīla Sarasvatī Thākura is no longer a dream, but has proved itself to be the only effective solvent of world-wide ills by which human society has so long been hopelessly afflicted. It is this ideal of Śrīla Sarasvatī Thākura that is being preached from the pulpit of the Gaudiya Math. It is indeed a matter of pride for the city of Calcutta to have within its precincts the Gaudiya Math of which Śrīla Sarasvatī Thākura was the Founder.

For the first time in religious history His Divine Grace alone dealt fully and purely with the Absolute Godhead making no compromise with different mental concoctions of various sects and this He did in a plain and easy manner without the least tinge of mysticism which shrouds most of the prevalent religions. At the same time He did not claim to impart anything of his own but transmitted only the unalloyed truths as originally revealed in the Scriptures. His Absolute Transcendence far surpasses the partial and crippled idea of Transcendence dealt by Hegel who failed to go beyond the empiric circle of mental sub-consciousness far below the Region of the Absolute Person.



It is for the first time that His Divine Grace clearly defined the form, nature and aspects of true *self* clearly distinguishing the same from bodily and the confusing aspects of the mental plane howsoever subtle they may be.

He brought the exquisite form of Varnāśrama Dharma prevalent in ancient India on a true scientific basis from the various misconceptions and malpractices hitherto adopted.

• As He himself found unalloyed Service of the Absolute Person not only the ultimate but also the only Goal and the highest realisation of life, He tried to engage all people living under the sun without any barrier of caste, colour, creed or community in the said Service of the Absolute Person by means of all up-to-date products of human civilisation in which alone these could have their highest and best use. Śrīla Sarasvatī Thākura made elaborate arrangements for easy and perfect realisation of the whole people in the highest truths of religion and also to make the same fully available to all and sundry and in whatever position of life they might have been destined to be. His Epistles to His disciples published in three parts are each a *valde marum* containing a variety of inner truths in the eternal loving service of the Lord at once soul-animating and highly instructive.

• Most precisely speaking, Śrīla Sarasvatī Thākura was truly the martyr for the Absolute Person in preaching Whose Nature, Form, Activities and Glory, He worked till His last appearance before us without any reservation of any physical pleasure, comfort or relief to Himself.

• His Divine Grace was the living Manifestation of Śrī Caitanya Vānī, the Gospel of Absolute Truth, That, when enters into our listening ears, dispels the gloom of age-long Avidyā (nescience) from our mind and makes it the Eternal Bower of the Juvenile Pastimes of the Spiritual Despot of Vṛndāvana. Every Logos emanating from His Divine lips is a source of perennial enthiasm and represents a spiritual Kaleidoscope which, when seen through our unconditioned soul's eye, produces, at every turn, a panorama of endless variety of

beautiful Holy Maids harmoniously dancing in beautiful circles round the Central Figure of All-Love, Beauty and Truth. His Transcendental discourses drop manna and serve as a panacea for all world-diseases, especially the three-fold miseries with which the wise-acres of the world are generally afflicted. We have been terribly suffering from the ulcerous diseases of elevation and salvation, the septic co-effects of our empiric knowledge. But His sharp double-edged lancet of Śāstric reasonings, like successful surgical operation, while cutting to the quick, is bitter and painful at the outset, but wholesome soothing and blissful in the long run.

## Ourself

### PASSING AWAY OF ŚRĪLĀ PRABHUPĀDA

His Divine Grace Om Viṣṇupāda Śrī Śrīmat Bhakti Siddhānta Sarasvatī Gosvāmī Thākura, Spiritual Head of the Gaudīyā Mission, passed away in the closing hour of the night of the 31st of December, 1936.

His Divine Grace had opened His heart to His Disciples on the subject of His impending departure, in course of the year, on many occasions. His Divine Grace was working with redoubled energy throughout the year. He was directing in detail every activity of the Mission to the very last moment of His visible presence in our midst. The internal condition of the Mission had been causing anxiety. This was reflected in the articles of the Gaudīyā and in the Utterances of His Divine Grace for the last three or four years. From time to time His Divine Grace had been trying to draw up a scheme for the working of the Mission and several such schemes had been actually drafted in accordance with His suggestions. His Divine Grace also made several Wills. On the 23rd of December, 1936, His Divine Grace was pleased to express

Himself on the definite provision for the Spiritual guidance of the Sampradaya. He was pleased to impose His command on the Editor to propagate, on the same lines as He had been doing, the Teachings of Śrī Rūpa and Raghunātha Gosvāmīns, the purpose for which the missionary organisation had been formed. His Divine Grace expressed His further desire that a Governing Body of 10 to 12 persons was to be formed for the said purpose. He expressed His desire that like Himself the Editor was to conduct publications and *Prachara* and that Pandita Śrīpāda Sundarāmānda Vidyāvinoda was to complete the Vaiṣṇava Manjusa (Encyclopedia) under the direction of the Editor. There were a few other minor matters about which His Divine Grace also left His commands.

It is the cardinal principle of the Teaching of Śrī Kṛṣṇa Caitanya Mahāprabhu, given to the world by Śrī Rūpa and Raghunātha, that only those who follow, in every detail of their personal conduct, the tenets of the Religion, without reservation, are fit to be preachers of the same. Those who are more or less ineligible for the due performance of preaching, are formed, under the lead of *bona fide* preachers, into an organisation known as Varṇāśrama. As the eligibility for the due performance of *kīrtana* is attained by a person, he is thereby gradually relieved of the obligation to follow the regulation of the Varṇāśrama organisation. Those who are eligible to preach are the spiritual guides or Ācāryyas to whom unconditional submission is spontaneously offered by the general body of such society, collectively as well as individually.

According to the system outlined above, the Ācāryyas are the absolute guides of the congregation for all purposes.

On the mundane plane the spiritual association (Varṇāśrama) is an association on its trial. The Varṇāśrama system, which represents the principle of such association, accordingly rests upon the coercive regulative principle for its working. But as the regulation has to be exercised by the Ācāryya and as the Ācāryya cannot have any purpose of enforcing His regulations upon unwilling persons, such association

is brought about by the willing perception on the part of its members of the wholly provisional character of the system. The irregular ambitions of individual members can also have some scope for the time being in such an arrangement. And such disposition is also likely to be manifested by a varying percentage of the members from time to time. If a governing body is formed on the representative basis for the management of such organisation, this body itself is thereby only put upon its trial for its fitness for spiritual functioning. The Ācāryya stands outside these arrangements on his own plane. The democratic governing body would be intelligible only to those who are unable to appreciate the purely spiritual point of view.

These observations should enable the reader to follow certain developments within the organisation since the passing away of His Divine Grace.

The departure of His Divine Grace was not regarded as the demise of an earthly person. The departure of the Guru is a spiritual event by which the conditioned soul ceases to have access to His presence. His Divine Form after His departure is accorded Samādhi in accordance with the rules laid down by the Śāstras. This procedure was followed towards the Form of His Divine Grace after His departure. He was taken by special train to Śrīdhām Māyāpur and His Samādhi was performed and located at Śrī Caitanya Math.

On the 10th of January, 1937, a Governing Body was formed by the members of the Mission at Śrī Gaudīyā Math in Calcutta. The announcement of the Ācāryya was postponed as Kunja Babu and Bhārati Swāmi suggested that as the hearts of all was full, so that function might be done at Śrī Māyāpur during the Parikramā when many disciples and many pilgrims would be present on the occasion. The general expectation, however, was that the working of the Mission would be going on and that the formal announcement of the Ācāryya could be made in a suitable manner at the time of the Anniversary of the Advent of Mahāprabhu at Śrīdhām Māyāpur.

But the urgent need of immediate public announcement of the successor of His Divine Grace impressed itself upon all members, as a divergence of policy between Editor and Kunja Babu became very soon observable. An emergent meeting of the Governing Body took up the question at its sitting on the 1st of March, 1937, at Dacca for according its sanction to statements which had been made in an article, "Śrī Vyāsa Pūjā Offering". That article was authorised by the Governing Body to be read on the 2nd of March, 1937, on the occasion of Śrī Vyāsa Pūjā. In this article the Editor was declared to be Ācāryya in succession to Śrīla Prabhupāda.

On the 25th March, 1937, a sitting of the Governing Body was convened at Śrīdhām Māyāpur, which on the 26th March unanimously declared the Editor as the Ācāryya Spiritual Head of the Mission in succession to Śrīla Prabhupād and this was announced to the general body of the congregation present at Śrīdhām Māyāpur and communicated to the Press by Kunja Babu. The fact was mentioned amid acclamations at the annual meeting of Śrī Navadvīpādharma Prachārīṇi Sabhā, which was held in the evening of the same day at the Birth-Site of Mahāprabhu Śrī Kṛṣṇa Caitanya, when the Editor was garlanded "as Ācāryya" by Kunja Babu while proposed to take the chair as President-Ācāryya by Swāmī Bon and seconded by Swāmī Bhārati midst thousands of spectators.

Kunja Babu shortly afterwards withdrew from the Mission with a few supporters to 41, Theatre Road, on the 31st May, 1937, when the Editor arrived at the Calcutta Gaudiya Math and was received as spiritual Head of the Mission in succession to Śrīla Prabhupād. Kunja Babu afterwards set up a rival institution of his own in South Calcutta in the middle of June, 1937.

# SRI CAITANYA MAHĀPRABHU

| Continued from Page 24 |

is the Supreme Lord without a second. He is the All-Beautiful Transcendental Human Form of All-Love, All-Intelligence and All-Bliss. He is Himself Beginningless yet He is the Beginning of all. He is Govinda ( i. e. the Knower of the hearts, the Lord of the senses, the Knower of the Vedas and the Sustainer of the worlds ). He is the Cause of all causes." ( Brahma-saṁhitā, sloka 1 ). In His Majestic Aspect, He is Nārāyaṇa or Viṣṇu in Vaikuṁṭha, worshipped with reverential aptitude by His devotees. In His All-Loving Aspect, He is Śrī Kṛṣṇa i. e., He who attracts all by His (1) Rūpa-mādhuri ( All-attractive Beautiful Form ), (2) Venu-mādhuri ( All-attractive Melodious Flute ), (3) Lalā-mādhuri ( All-attractive Beautiful Deeds ) and (4) Prema-Bhakta-mādhuri ( All-attractive Love ) and is worshipped with confidential loving service by His ardent devotees in Vraja. The above four-fold super-excellent Qualities of Kṛṣṇa distinguish Him from His all other Manifestations. He is unintelligible to limited human understanding. *Śaraṇāgati* ( unconditional surrender and submissive listening to the Sat-Guru ) is the only means to approach Him ( Gītā, Ch. II, 7, Ch. V, 14, Ch. XVIII, 66 ). Śrī Caitanya Mahāprabhu, the Supreme Lord Himself, taught this *Śaraṇāgati* to all jīva-souls by His Divine Career and inspiring precepts. This is also the message of the last śloka of the Gītā which supplies the clue to the spiritual life of a true devotee.

## The Primary Esoteric Purpose of the Lord's Descent

The primary esoteric purpose of the Lord's Descent has been mentioned in the Caitanya Caritāmṛta ( Ādi, I. Ch. I, 6 ) the purport of which is as follows : "The three desires for the fulfilment of which the Supreme Lord Śrī Kṛṣṇa manifested Himself on earth as Śrī Kṛṣṇa Caitanya are : (1) to realise the depth of Śrī Rādhā's Love for Himself, (2) to realise His Own wonderful

Sweetness tasted by Rādhā and (3) to experience the Bliss Rādhā derives in His Divine Company." The Supreme Lord Kṛṣṇa is the only Enjoyer. He cannot enjoy His Own Sweetness and Love in His Predominating Enjoying Aspect unless He assumes His Predominated Aspect of Rādhā, the Prime Object of His Enjoyment. The Supreme Lord is Omnipotent. He is also identical with His Ilādinī Power or Intrinsic Exhilarating Energy. By means of this Energy Kṛṣṇa Who is Infinite Bliss, exhilarates Himself as well as His devotees. The Supreme Lord Kṛṣṇa in His Own Co-ordinate Form of Śrī Kṛṣṇa-Caitanya eternally fulfils the above threefold desires. Śrī Kṛṣṇa-Caitanya is the Eternal Combined Manifestation of Rādhā and Kṛṣṇa in one Body (*chid śloka* 5). In His essence He is Kṛṣṇa Himself Whose Mind is entirely saturated with the ecstatic Divine Emotions of Rādhā and Whose complexion of nimbus-cloud is enveloped by the golden glow of Rādhā's Body. Rādhā is the Divine Figure of Mahābhāwa, the highest pitch or culmination of Divine Love. Separation-in-love for Kṛṣṇa is the characteristic feature of Her inner Nature. Śrī Kṛṣṇa-Caitanya displaying the Role of Rādhā is found deeply absorbed in Rādhā's separation-in-love for Kṛṣṇa, and in His ecstatic rapture of love He used to cry out, "Where is My Beloved Son of Nanda, the very Life of My Life? Whither shall I go? Where shall I find My Beloved Flutist? O! my heart breaks at His separation!" Śrī Kṛṣṇa-Caitanya in the Role of Rādhā tastes Her love for Kṛṣṇa. In His Secondary Aspect, He is the Ācāryya, teaching the world as to how to attain Kṛṣṇa and Kṛṣṇa-Prema, the *Summum Bonum* of human life, by means of Nāma-Sankīrtana Which is both the Means as well as the End. These two Aspects of His Līlā should not be confounded. Be it remembered that the Līlā of the Lord in either Aspect cannot be realised by dissertations or philosophical discourses or keen intellect. He reveals Himself only to one whom He favours. He shows His Own Form to His ardent and loyal devotees (Kathopaniṣad 1.2.25).

## CHAPTER II

### Birth and Childhood

नमो महावदान्याय कृष्णप्रेमप्रदाय ते ।

कृष्णाय कृष्णचैतन्यनाम्ने गौरत्विवे नमः ॥\*

On the evening of February 18, 1486, when the full-moon was eclipsed and loud chant of the Name of Hari surcharged the sky (the usual custom from time immemorial), Supreme Lord Śrī Kṛṣṇa-Caitanya made His Appearance at Śrīdhām Māyāpur, the then Oxford of Bengal. His father was Jagannātha Miśra also known as Miśra Pūrāndara, a real Vaiṣṇavite householder and a Sanskrit scholar of great repute. His mother was Śacī Devī, a daughter of Nilāmbara Cakravartī, the leading reputed astrologer of the day.

### Infancy

#### The Lord's Naming-Ceremony

In His naming-ceremony, the new-born Baby was named 'Nimāi' from the Nimba-tree for keeping off the god of death who had snatched away eight children from His mother's bosom. He was also called "Gaurāṅga" on account of His extremely handsome complexion of molten gold. But Nilāmbara Cakravartī named Him 'Viśvambhara' as the dearth of devotion was removed by His Advent and the felicity of the world filled to the brim. To test the natural aptitude of the new-born Baby when such articles as paddy, fried rice, clod of earth, gold, silver and a copy of Śrīmad Bhāgawata (the Holy Book on Śrī Kṛṣṇa Līlā) were placed before Him, He stretched out His little

\* I offer our humble prostrated obeisances to the Supreme Lord Who is the most Munificent—the Free-Giver of the Love of Kṛṣṇa, Who is Kṛṣṇa Himself—Whose Name is Kṛṣṇa-Caitanya and the Complexion of Whose Body is that of molten gold. • •



Arms and embraced Śrīmad Bhāgawata indicating the only Ideal of His Divine Mission.

As the Baby learnt to go about the yard on His Knees and Hands, it filled all beholders with intense joy and love for the Child.

#### The Lord and the Divine Serpent < Sesha \* >

Once upon a time, Śacī and Jagannātha found their little Baby coiled on a coiled hooded Serpent. They at once raised a hue and cry on which the Divine Being slowly made off.

#### The Lord and the Holy Name

From morning till evening, the house of Śacī-Jagannātha echoed with the blissful Name of Hari. The Child would weep if no one chanted the Name of Hari in His hearing. He would dance in many soul-enthralling poses as soon as He heard the chant of the Name. Ladies of the neighbourhood loved to sing the Name for the purpose of witnessing the lovely Dance of the Beautiful Child.

#### The Lord and the thieves

On one occasion, while playing outside the compound of His father's house, the Lord was abducted by two thieves who intended to rob Him of His gold ornaments. They carried Him on their shoulders a long distance but, by a curious coincidence, they brought Him back to the house of Jagannātha Miśra, mistaking it to be their destination. Śacī and Jagannātha raised an alarm when they found their Darling missing. A vigorous search was at once made by the neighbours who ran to and fro in quest of the Child. In the meantime, the thieves on detecting their own blunder, put Him down and made good their escape nonplussed. None can delude the Lord. To delude the Lord is to delude one's own self.

#### His Childhood

One day, His parents heard a sound as of tinkling anklets from the bare Feet of their Child tripping into the inner apartment to fetch a book for Jagannātha Miśra.

\* Sesha is a serving Aspect of Viṣṇu, on Whose Body reclines Kāraṇarūpa Śayī Viṣṇu on the Causal Ocean.

On another occasion, Śacī and Jagannātha observed the Divine Footprints of Viṣṇu on the floor of their house and conjectured that it was Gopāla, the tutelary Deity of the family, Who walked about the room and thus left His Footprints to bless them.

### The Lord and the Brāhman Pilgrim

Some time after, a Brāhman pilgrim of great devotional fervour kindly accepted the hospitality of Jagannātha Miśra who was all attention to his revered guest. The Brāhman, as was wont with Him, cooked food with his own hand and sat down to offer it in meditation to Vāla-Gopāla (Boy-Kṛṣṇa), the Object of his worship, when lo! the Child Nityāi appeared before him and ate a morsel out of it to the great displeasure of the guest and the host. The Brāhman was requested by Jagannātha Miśra to cook for the second time, to which he agreed after a little hesitation. But to the utter chagrin of the family, the same incident occurred again. The Brāhman was prevailed upon by Viśvarūpa ( the elder brother of Nityāi ) to cook for the third time. Thrice did the Brāhman offer his food to the Deity and thrice did Nityāi act in the same manner. At last the Lord, out of His causeless Mercy, was pleased to show the Brāhman His Divine Four-armed Form of Kṛṣṇa-Nārāyaṇa revealed to him the cause of His Appearance in the world and warned him not to divulge the secret. Thenceforward, the happy pilgrim became a regular visitor to Miśra's house to offer his humble obeisance to the Lord.

### The Lord's mastery over Alphabet

The Child learnt at sight all the letters of the alphabet, simple and compound, and to read and write the various Names of Kṛṣṇa with great ease. He wanted to have such things as the moon and the stars, and would not cease crying till He heard the Name of Hari.

### The Lord on Ekadāśi Day

On an Ekadāśi Day ( eleventh day of the moon known as Lord's Day to be observed by fasting), the Child began to cry.

so vehemently that He could not be consoled until He was given the offerings of Viṣṇu prepared by Pandits Hiranya and Jagadīśa who lived two miles away from Miśra's house. Observance of Ekādaśī by fasting is meant for the devotees only and not for the Lord.

Nimāi obtained a promise from His mother that she would observe fast on Ekādaśī Day.

### **The Lord and His Childish tricks**

His childish pranks annoyed some of the Pandits who used to bathe in the Ganges. One day, disturbed in their bath, they went in a body and complained against Nimāi to His father who accompanied them to the bathing ghat for chastising his Son Who was not to be found there. But Miśra Jagannātha found his Son at home, just returning from school unbathed and His Body beautifully spotted with ink, and was at a loss to understand how the bathers could have been disturbed by the Child on that day. The girls, whose articles of worship were also alleged to have been removed by the Child, brought similar complaints against Nimāi to His mother who softened them with endearing words of affection. Such wonderful charming Deeds of the Lord sometimes led Śacī-Jagannātha to believe that their Darling was no other than Vāla-Gopāla of Gokula in disguise. But the Lord is not known as such unless and until He makes Himself known.

## CHAPTER III

### Boyhood

#### Nimai and Visvarupa

Nimāi's waywardness rose to such a pitch that He paid no heed to His mother's importunities. He feared none but His elder brother for Whom the world had lost all its charm. He knew Nimai to be the Boy-Kṛṣṇa and loved Him as such. Viśvarūpa spent all His time with the devotees assembled at the *Catuspāthī* (academic seminary) of Advaita Ācāryya. Śacī Devī used to send Nimāi to fetch Viśvarūpa home for His meals. The devotees were thrilled by the sweet words of Nimāi when He appeared before them for the purpose.

#### Visvarupa's Renunciation

Observing the people of the world wallowing in the mud of sensuous enjoyments, Viśvarūpa renounced the world on the very eve of His marriage contemplated by His parents, and became a Sannyāsi under the name of Śrī Śankarāraṇya. The grief of Śacī-Jagannātha at this event knew no bounds. The hearts of the devotees were also filled with sorrow for His separation. Advaita Ācāryya insisted upon their not indulging in sorrow and gave them the assurance that Kṛṣṇa Himself had already appeared in the world in response to their prayers.

#### Misra Purāṇḍara's apprehension

Since Viśvarūpa's renunciation, Nimāi gave up His waywardness and turned all His attention to study. He kept Himself always by the side of His mournful parents. His wonderful memory and keen intellect gladdened the hearts of all. Apprehending that Nimāi might follow the example of His elder brother if He was allowed to read the Scriptures,

Miśra Purandhara thought it prudent to put a stop to His further studies which made the Child obstinate and turbulent as before.

### **The Lord and the rejected cooking pots**

One day, the Lord was seen seated upon a pile of cooking pots thrown away into a filthy ditch. Śacī Devī implored her Son to come down from that unholy heap of refuse. But the Lord, without budging an inch, said to His mother from His seat, "How could these pots used in cooking offerings for Viṣṇu be unholy? The idea of holiness or unholiness is a delusion of the mind. How can I distinguish one from the other when I am debarred from study?" But no one understood the real meaning of these words. All things pertaining to Hari are holy.

### **The Lord's rejection of dry gnosticism**

On another occasion, the Child was given fried rice with sweetmeats to eat. But He began to eat clay instead. Śacī Devī saw this and removed the clay from His Hands. When asked why he had eaten clay, the Lord replied, "Why, mother, I see no difference between clay and sweetmeat as the latter is the transformation of the former!" Who taught You this dry gnosticism naughty Child?" said Śacī Devī with frown mixed with astonishment: "don't you see the difference?—cooked rice as food nourishes the body while clay undermines the health?" "How can I know the difference, mother, when I am denied studies?" was the ready retort. Thereupon, Śacī Devī persuaded her husband to send Nīmāi to the Tol ( grammar school ) of Pandit Gaṅgādāsa without any further delay.

### **The Lord as a brilliant Student**

Jagannātha Miśra lost no time in performing the investiture ceremony of his Son with sacred thread and in getting him admitted into the grammar school of Pandit Gaṅgādāsa. Nīmāi made such rapid progress in His study that, within a very short time, He mastered all the intricacies of Grammar, Nyāya Philosophy and Rhetoric. His wonderful acumen and

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# THE HARMONIST

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## OR

### SRI SAJJANATOSANI

VOL. XXXIV { SEPTEMBER 16 1937 } No

Thākura Bhakti-Vinoda

This great pioneer of the movement of unalloyed devotion of the present age Who flourished in the middle of the 19th century, taught the people of His time, by example and precept based on the Teachings of Śrī Caitanya Mahāprabhu that Śrī Kṛṣṇa is the Chief Emporium of all Divine Sweetness and that His Eternal Pastimes with His pure devotees transcend the comprehension of mundane relativities. He was frequently heard to say that empiric knowledge is too incompetent and inadequate to approach or comprehend Śrī Kṛṣṇa and His pastimes as He is *not* a historical or an allegorical figure or fanciful creation of an imaginative brain, deified as the object of worship. Human sentimentalism must be differentiated from the loving aptitude of a pure devotee of God. If we shake off the trammels of mundane longings and cling to the unalloyed service of the Spiritual Guide, we are sure to realize our spiritual nature. But if, on the contrary, we try to expand the scope of our limited knowledge up to the Infinite Neuter Existence of the Absolute or to attach much importance to our sense-perceptions, which is the root cause of all mundane evils, we are apt to adopt a path

which is beset with dangers and difficulties, ultimately leading us to a region void of consciousness, which is nothing but self-annihilation.

Thākura Bhakti-Vinoda has done a great good to the world by pointing out the fundamental difference between a genuine and a false devotee. A cup of pure milk and a cup of liquid lime, though similar in appearance, are essentially different. A seeming *sādhu* or devotee is not necessarily a genuine one. Of course it is very difficult for a lay man to make a distinction between the two. Thākura Bhakti-Vinoda has exposed the ulterior motives of those pseudo-*sādhus* who hanker after either enjoyment or renunciation. Neither of them can ever lead us to the true realization of the Absolute. The devotional school is free from all such insidious motives. True devotion consists in the normal inclination of all pure souls, in their unfettered state, either for reverential or for confidential loving service to the Supreme Lord according to the reverential or close attachment of an individual devotee. A genuine devotee seeks no wealth, no following, no scholarship, not even salvation. He wants unconditional loving service to his Lord. This is the eternal function of all *jīva* souls. Thākura Bhakti-Vinoda realized it fully in his life and preached it by personal practice. Unfortunately in India as in all other countries of the world, the so-called preachers have been deprived of the eternal and untold blessings of Divine Love, owing to the misconception and wrong interpretation of the Transcendental "Name" or "Word" of God as well as of the real conception of unalloyed devotion which is bereft of the least tinge of the baseness of fruitive acts and dry gnosticism. Undeserving interpreters or preachers of religion of all countries of the world are responsible for such deadly misconceptions. Mechanical preaching by pseudo-preachers cannot help the world in any way. In India, such false preachers are abundant and Thākura Bhakti-Vinoda thwarted all their vain attempts, and the intelligentsia of the country soon began to realize the truths of the preachings of this great personage.

Thākura Bhakti-Vinoda, the great founder of the present movement of unalloyed Spiritual Truth laid absolute stress on the fact that under no circumstances can a *jīva* realise his real self and the Supreme Lord, unless he surrenders himself absolutely to the Holy Feet of the *Sat-Guru* and listens to His Transcendental Words with rapt attention and true submission.

Thākura Bhakti-Vinoda has shown by his life and character the ideal of *yukta-vairāgya* (true asceticism) which consists in the proper adjustment of every object of the world in the service of Kṛṣṇa without any personal gain or attachment for that object. The pseudo ascetics in India have been seen to renounce things belonging to Hari under the false impression that they are mundane. But Thākura Bhakti-Vinoda has taught us that all things pertaining to Hari are meant for His Service only. He has also explained very explicitly in his writings the distinction between the irreligious or the semi-religious restrictions of the existing caste-system and the original classification of the same on a spiritual basis of merits and actions on the one side and the distinctly different position of a *paramahansa* the Absolute-realized soul who has transcended the limits of all classifications of caste-distinctions on the other.

Thākura Bhakti-Vinoda strongly protested against both elevationism and salvationism as being anti-devotional in character. A true devotee of the Divine Personality of God is neither an enjoyer nor a renouncer. He is purely a servitor of the Omnipotent Lord, of Whom he is but an infinitesimal part, inseparably attached to Him by the tie of Divine Love in his unalloyed existence. He always serves the Lord with his body, mind and soul under the benign guidance of his Spiritual Master Who has fully realized God and can make others realise God in His triple aspects of Brahma, Paramātmā and Bhagavān. The Spiritual Master is the manifestive aspect of the Predominated Counter-whole of the Predominating Integer Kṛṣṇa, the Supreme Lord.

Thākura Bhakti-Vinoda paved the way of forming a society based on the theistic principles as depicted in the Scriptures.

Society had become almost atheistic, and social customs existed in the country in a moribund state. Originally, all social habits in India were based on theistic principles. But the outlook on life had been changed for the worse from the days of old. Thākura Bhakti-Vinoda made a tremendous effort through his powerful writings and personal contact to transform the wrong mentality of the growing generation into firm faith in Kṛṣṇa. He spread the conception of the Chanting of the Transcendental Name of Kṛṣṇa as the only means of attaining Eternal Bliss. He sincerely believed and preached that a firm faith in the creed of Śrī Kṛṣṇa Caitanya would not only create a true devotional spirit in a true lover of God but also bring eternal peace, order and harmony all over the world. The Eternal Home of every one of us now living on the surface of the earth is not in any piece of land surrounded by a natural barrier, but in the Blissful Kingdom of God. "Back to Home and back to God" was the *Ipse dixit* he preached and practised throughout his life.

Thākura Bhakti-Vinoda showed to the people of his time that a clear solution of all contending theories and narrow sectarianism would be found in the all-embracing, eternal and transcendental Doctrine of Divine Love preached by Śrī Caitanya Mahāprabhu. A true devotee of Godhead is neither an idolator nor an advocate of apotheosis or anthropomorphism, zoomorphism, phytomorphism or hylozoism, or any "ism" of this plane of measurement.

There are scarcely any big and authentic treatises worth the name of theistic philosophy in the field of Bengali literature except the two works of Kṛṣṇadāsa Kavirāja Gosvāmi and Thākura Vṛndāvanadāsa. Nevertheless, the voluminous works written by Thākura Bhakti-Vinoda in simple and lucid Bengali, Sanskrit and English on theological subjects, have opened the gateway of spiritual kingdom long sealed as the unknown and unknowable region of mysticism, and have made the principles of theism easily intelligible to the average religious-minded people of the country. This was one of the greatest good Thākura Bhakti-Vinoda rendered to the people of India.

Besides his Sajjanatoṣaṇī the only true spiritual Bengali monthly, his “Jaiva Dharma” and “Śrī Caitanya Śikṣāmṛta”, the two famous Bengali works, written on a purely rational and analytical basis, with clear expositions of a comparative study of the philosophies of the East and the West, have created a revolution among the young generation in the field of religion, by removing scepticism from the mind of the inquisitive people. His expositions of the Teachings and Philosophy of Śrī Kṛṣṇa Caitanya successfully operated the cataraet of narrow dogmatism and sectarian egotism and established the Universal Religion of Divine Love all over the country. His Poems “Saranāgati”, “Kalyāṇa-Kalpataru”, “Gitavali”, “Gitamālā”, “Harināma-Cintāmaṇi” and other Divine Songs are each a compendium of transcendental truths hitherto unexplored, in Bengali language, in the domain of Vaiṣṇava literature, philosophy and theology.

Thākura Bhakti-Vinoda has extolled the Super-excellence and undisputed authenticity of the Bhāgavata as the best commentary on the Aphorisms of the Vedānta in his speech on the “Bhāgavata” delivered at Dinajpur in 1869. It is the only Divine Book that prescribes the three cardinal points of religion viz., *Sambandha*, *Abhidheya* and *Prayojana* i. e. the relation between the Absolute and the universe, the supreme duty of man to the Absolute and the ultimate prospect of human life. The worshipper of the Absolute is also called *bhāgavata*. The superiority of the Bhāgavata consists in the uniting of all sorts of theistic worship into one excellent principle in human nature which passes by the name of Bhakti, the highest stage of which is known as “*Prema-Bhakti*” or Divine Love.

He discovered the real Birth-site of Śrī Kṛṣṇa Caitanya, which was so long shrouded in mystery, at Śrīdhāma Māyāpura, on the east bank of the Ganges. His extraordinary insight, unshaken reliance on and realisation of the Supreme Truth, and the undisputed historical evidence gathered from Government records as well as from the authentic works of the time of Śrī Caitanya Mahāprabhu were brought to bear upon the

problem, and resulted in the discovery of this old site as the Birth-place of the Lord—a fact which is of great importance to the people of India as being the only place of pilgrimage in Bengal.

His was a saintly character, and the designing attempts of his adversaries could not stand in the way of his onward march of propagation of the Supreme Lord as well as the propagation of His Heart's Desire, viz. *Kṛṣṇa-Prema* throughout the world.

The sole resolve of his life was to spread the Divine Message of the Transcendental Name of Śrī Kṛṣṇa to the whole world. The congregational chant of the Holy Name of Śrī Kṛṣṇa is the *Yuga-Dharma* or the Universal Church of the Age which can only be promulgated by the delegated Potency of Kṛṣṇa. ( Ch.-ch. Ant. Ch. 7, st. 11 ).

He entrusted his life's mission to His Divine Grace Śrī Srimad Bhakti Siddhānta Sarasvatī Gosvāmī Who sent preachers to the West to cultivate a friendly feeling of goodwill and reciprocal spiritual understanding between the peoples of the East and the West ; because, it is Divine Love alone that can establish eternal unmixed peace in the world, while all other attempts are mechanical and hence productive of only temporary and partial good. He also predicted that the time is not very far when the East and the West will meet on the Transcendental Plane.

The following is an ideal prayer of a "*saraṇagata*" ( one who has taken absolute refuge in the Lotus-Fect of Śrī Guru and Gauṛāṅga ) by Thākura Bhakti-Vinoda—

1. "Mind, body, family, whatever is mine,  
Youthful Son of Nanda, I tender at Thy Feet.
2. In weal and woe, in life and death;  
I am relieved of all anxiety, preferring those Feet of Thine.
3. Save me or slay me as Thou wilt,  
Thou art the Master of Thy eternal servant.
4. If it be Thy Will to cause me to be born,  
May I have birth in the home of Thy devotee.

5. In the dwelling of Thy servant, may I be born a worm,  
I have no desire to be born a Brāhmaṇa averse to Thee.
6. I crave the boon of society of Thy devotee  
Who is without a particle of desire fore enjoyment or liberation.
7. All I find in Thee—father, mother, lover, son, lord,  
preceptor, husband.
8. 'Hear, O Kāma', says Bhakti-Vinoda,  
'Lord of Rādhā, Thou art my life'.

The following is an invocation of the Holy Name by Thākura Bhakti-Vinoda :—

1. Oh when will that day be mine  
When, my offence ceasing,  
The relish for the pure Holy Name  
Will be communicated to my heart by the Power of Mercy  
of the Name.
2. Deeming myself more lowly than the blade of grass,  
Summoning in my heart the quality of patience,  
Offering honour to all, desiring none for myself,  
When shall I taste the essence of the *rasa* of the Name :
3. Wealth, following, the beautiful maid of poesy,  
I shall not ask from Thee for making me happy.  
May Thou, O Gaura-Hari, give me at every birth  
Causeless devotion to Thy Feet !
4. In articulating the Name of Śrī Kṛṣṇa  
The hairs of my body will be startled, my voice grow thick,  
Pallor and shivering will manifest themselves,  
And tears constantly overflow my eyes !
5. Oh when at Navadvīpa by the bank of the celestial stream  
Guilelessly calling upon the Name of Gaura and Nityānanda,  
I shall roam about, running, dancing, singing,  
Giving up all thought, like one mad ?
6. Oh when will Nityānanda out of pity  
Free me from the temptations of the world,  
Afford me the shade of His own Feet  
And give me access to the Congregation of the Chant of the  
Name ?



7. When shall I secure and freely gather the *rasa* of the Name  
of Hari,  
Be overwhelmingly intoxicated with the *rasa* of the Name,  
And, by touching the feet of those immersed in the *rasa* of  
the Name,  
Be constantly plunged in the luscious *rasa* of the Name of  
Hari ?
8. Oh when will my compassion for all fallen souls manifest  
itself ?  
And forgetting my own pleasure, with a lowly heart,  
By the method of humble persuasion, this Bhakti-Vinoda  
Will set out to preach the Divine Command ?

नमो भक्तिविनोदाय सच्चिदानन्दनामिने ।

गौरीशक्तिस्वरूपाय रूपानुगवराय ते ॥

I offer my humble obeisance to Thākara Bhakti-Vinoda, who bears the designation of "Saccidānanda" (Eternal-Intelligence-Bliss), who is the veritable Potency of Śrī Gaurasundara and Who is the foremost of the followers of Śrī Rūpa Gosvāmī Prabhu.

## The World's Need of Religion

(A summary of the speech by Pandit A. B. Gosvāmī at the Oxford Session of the World Congress of Faiths delivered at the Oxford Town Hall on July 24, 1937.)

As a religious preacher it is my first duty to invoke at the start the blessings of His Divine Grace for eternal welfare of humanity as a whole and of all terrestrial beings in this world.

My next duty is to offer my sincere thanks to our Chairman and the conveners of this meeting for their kindness which has given to me this privilege of speaking on this subject today.

LADIES AND GENTLEMEN,

Your presence here has given me this opportunity of purifying my heart and soul by holding some religious discourses and I, therefore, thank you, as I ought, for favour of your kindly giving me your company on this happy occasion.

Our subject of today is "The World's Need of Religion". I am thinking of explaining the two words, (1) World and (2) Religion. And the problem may automatically be solved thereby.

In the Bible I find "world" has been used to signify "the ungodly" and the Hindu Scriptures maintain that is really the case with the material world which is the sphere of active opposition to the Absolute. The materialists scarcely admit of the need of religion. The Hindu Scriptures insist on crossing two more platforms, viz., (1) "Viraj" or the sphere of universal non-manifestation and (2) "Brahma-Loka" or the Absolute Sphere of dim reflection of Transcendental Knowledge till we reach face to face the Personality of God in the region of true religion. Beyond the realm of nature is the region of religion. It transcends all mundane references and relativities. Religion is the proper function of all individual souls. It remains latent in all conditioned or dormant souls and by the causeless mercy of God becomes manifest when they are awakened in company with true devotees or through an insight of revealed scriptures. The religious function proper does not begin till a person has reached the plane of positive spiritual realization of the service of the Absolute Personality through a systematic process of *cumulative* and strictly regulated endeavour on the right lines. The Teleological reason for making such endeavour is that it is on the plane of spiritual service of the One Absolute Person that the present jarring interests of conditioned humanity can have their universally acceptable solution.

Hindu Scriptures cry aloud : "Please cast off your weakness and know the infinite power which is in you. Gird up your loins, rouse up your dormant soul and seek your eternal welfare". Jesus also said : "Seek ye first the kingdom of God and all these shall be added unto you." If we do not first seek

the kingdom of God, we cannot possibly establish peace and harmony in this world with our wrong mentality.

Let me repeat in consonance with Scriptures and remind you that we are capable of bringing about the golden age in this mundane world, only if we care to respond to the Divine Call and grapple the demon of inertia dwelling in us. Let us stir ourselves a little, otherwise, we shall lapse into an ignoble death, lapse beyond the hopes of redemption. Let us be up and doing to attain our everlasting welfare and give the lie to the accusation that we are dead-alive. Let us ignite our poor inert soul with a spark of those illuminous great souls who have realised their own selves and become wholetime servants of the Supreme Lord—I mean true devotees. It is not any national call nor political or military call to arms to cause violence to animation, but just the opposite. A spiritual hero is not incited by any deed of daring like a soldier hero. The arena in which he acts is not that of strife or aggression, but of endurance and self-sacrifice and complete non-violence to all beings including lower animals. We must not inflict any pain upon any lower animal for gratification of our palate, if we can easily live on vegetables. For in obedience to the Law of Return, the pain I inflict upon another animal will come back to me, adding to my happiness. There are more things in heaven and earth than are dreamt of in our Philosophy. If we do not care for happiness of lower animation and cause violence to them, the celestial beings may threat us accordingly and cause disturbance to our happiness. The world has trampled upon this great vision and the world is unhappy.

Our worldly experience shows that people with their miracle of material progress, find themselves empty-handed in more senses than one, and the biggest thinkers of the world are realizing more and more the saying of Lord Jesus : "Man liveth not by bread alone." People who may be the richest in worldly possessions may be the poorest in the things that really matter. Man should not live for the vain pomp and glory of this world. Have we not a soul to look after ? Have we not higher interests

to pursue higher duties to perform? How is a man profited, if he shall gain the whole world and lose his own soul? What shall a man give in exchange for his soul? Our neglect of the soul cannot but entail upon us, eternal miseries in the shape of spiritual poverty or it may be spiritual starvation. We are not sent into this world to follow our own bent to indulge merely in self-satisfaction. The whole constitution of nature works against this idea of life. The mind should never be held in subjection to the lower parts of our nature. Such a principle prevailing in society can lead to nothing less than utter demoralization—individual, national and spiritual. We should first muzzle the brute in us in company with true devotees who help us a good deal to wake up our dormant soul and light up our way to the goal by the effulgence of their spiritual power.

Without devotion we cannot possibly establish our soul in purity and harmony under trying circumstances. All efforts, however, great to achieve this end, dwindle into insignificance when they are translated into action. Just as a circle is imperfect without a centre and myriads of cyphers carry no value without the initial integer one, so when the One without a second—the universal Centre—I mean God—is ignored, all our attempts in any sphere of life, however great, become null and void. The slightest deviation from the Central Figure of All-Love will surely end in moral leprosy, chaotic disorder and disruptive destruction in the same way as a circle without a centre becomes an irregular figure. That is why it is mentioned in Hindu Scriptures that a man without religion is a beast.

The miseries of this world led people desirous of securing eternal happiness to the search after the self which in its turn led to philosophy. The first philosophy of a people is its religion. Religion is often confounded with certain things which are only adjuncts to it or the results of its influence. True religion is not a state of mind in which some theological propositions are accepted as true, but it is the real function of the soul towards the real and constant presence of God involving a sure trust, in His Majesty, Might, Glory, Beauty, Wisdom, and Supremacy,

the real nature of Which is open only to our serving aptitude and a constant desire for unconditionally obeying His Blessed Will with all the resources we have been endowed with by Him. In Hindu Scriptures "Dharma" or Religion means "true eternal nature". Solidity is the *dharma* of stone ; heat is the *dharma* of fire and liquidity is the *dharma* of water. When water becomes frozen into snow or ice, its original property is not lost, but remains latent. Solidity is occasional and foreign to water. Similarly true religion or love for God remains in latent form in the heart of all conditioned souls. The moment we look back to Him and begin to serve Him, the ice melts—I mean our adamant heart melts. I say *adamantine*, because that heart is certainly stony or stone-still which does not respond to God Who is continuously pouring His blessings and courting us to offer His help for fulfilment of the inadequate speciality we have in us. When it melts, the soul's function begins to act. The *jiva* soul is a divine spark, an infinitesimal atom when compared with the Over-soul.

Religion is a process of self-purification. It implies a faith in a living and loving God. If we hold God as impersonal, the question of love ceases there, as love is not possible with a non-entity. Love can have place only when the lover and the beloved are real entities. Our Vedic religion teaches us unflinching devotion to Kṛṣṇa which can only be understood by those fortunate few devotees who are initiated by *Satguru*, others are led instead into wandering mazes by their barren rhetorical and philosophical casuistics.

'Om Harih Om'

# Principal Celebrations

## <sup>1</sup> Sri Vyasa Puja :

March 2. The installation of the Śrī Vighrahas in the Temple of the newly constructed Buildings of Śrī Mādhwa Gauḍiṃya Maṭha, was celebrated with grandeur and solemnity on the 2nd March, 1937. The occasion was signalled by the performance of the worship of Śrī Gurudeva, His Divine Grace Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Thākura at the New Buildings of Śrī Mādhwa Gauḍiṃya Maṭha on the same day in accordance with the previously declared wishes of His Divine Grace. The Dowager Rani of Aul financed the construction of a portion of the Sevaka-Khaṇḍa.

### March 17 **Annual Parikrama of Sridham Navadwip—**

was performed by a vast concourse of devotees from all parts of the country commencing from 17th March, preceding the Advent celebration.

### March 26. **Advent Anniversary of Mahaprabhu—**

was celebrated at Śrīdhām Māyāpur during three days with great pomp as in previous years. The passing away of His Divine Grace Śrīla Prābhupāda drew a vast number of devotees for honouring His Samādhi. The Advent was observed at Śrī Yogapīṭha by the usual pūjā and the congregational chant of the texts descriptive of the Appearance of the Supreme Lord from Śrī Caitanya Caritāmṛta and the holding of the annual Session of Śrī Navadwīpa-Dhāma Prachārīnī Sabhā in the Court-yard of Śrī Yogapīṭha.

### March 26. **Annual Session of Sri Navadwip Dham. Pracharini Sabha -**

was held at Śrī Yogapīṭha at Śrīdhāma Māyāpura during the evening of March 26, 1937. The Editor was

garlanded as Ācāryya by Kunja Babu. He was then proposed by Swami Bou and seconded by Swami Bharati to take the chair as Ācāryya amidst acclamation of all present. The report of the previous sitting was read by Śrīpāda Sundarānanda Vidyāvinoda. Statements were made in appreciation of the services of the devotees during the year. Śrīpāda Sundarānanda Prabhu spoke about the passing away of His Divine Grace and His Divine Career. In the presidential speech Editor explained the nature of the function of the Ācāryya and the distinctive Personality of Śrīla Prabhupāda as consisting in His single-hearted adherence to the Teaching of Mahāprabhu handed down by Śrī Rūpa and Sanātana and the Gauḍīya Ācāryyas to Thākura Bhaktivinoda, inviting the special attention of the audience to the closest intimacy of Śrīla Prabhupāda's spiritual connection with Śrīla Thākura Bhaktivinod.

**July 8. Anniversary celebration in commemoration of the passing away of Śrīla Thakur Bhaktivinod—**

was duly performed at the Samādhi of Śrīla Thākura Bhaktivinod at Śrī Swānanda Sukhada Kunja at Śrī Godruma on July 8. Editor with party of devotees joined the function. The anniversary was duly observed at all Maths of the Mission under the Editor's direction.

### MATHS

**Sri Saraswata Gaudiya Matha, Hardwar :**

The construction of the temple and residential quarters of Śrī Sāraswata Gauḍīya Maṭha, Hardwar, has been begun by Swāmī B. S. Giri Maharāj on the site donated by Late Rai Sahib Lālā Dwārka Prasād, zeminder of Bijnor (U. P.) and his wife.

**January. 10. Governing Body of the Mission formed.**

June 23. **Annual Utsab at Sri Gopalji Math, Dasca.**

June 23. **Sri Purusottama Math, Puri :**

The annual celebrations were held from 23rd June to 12th July. They were conducted by their Holinesses Tridandi-Swāmis Śrīmad Aranya and Vaikhānasa Maharajas. Devotees from all parts of Orissa and Bengal joined. The services of Śrīpāda Bhakti-Maireya Prabhu greatly contributed to the success of the principal functions, consisting of Guṇḍicā-mārjana, Saṅkīrtana before the Car of Śrī Jagannātha Deva and Viraha-Mahotsava of Śrīla Thākura Bhaktivinod.

July 11. **Sri Sachchidananda Math, Cuttack :**

The annual celebrations were held from 11th to 25th July. Editor joined on the 25th.

**PRACHAR** ( in India and in Burma )

May, June. Swāmi B. P. Aranya Maharaj preached in the interior of 24 Perganas.

June 18. **Lecture at the Albert Hall, Calcutta :**

Mahāmahopadesaka Pandit Sundarānanda Vidyāvinoda lectured on "Śrīman Mahāprabhu-O-Śrouta-Patha" on 18th June. In his discourse, he set forth some of the grounds for the necessity of spiritual leadership guaranteed by the institution of the Āmnāya or the unbroken spiritual succession of the Ācāryyas. Prof. M. M. Bose, emiritus Professor, Scottish Churches College, Calcutta, presided.

June 19. Swāmi B. P. Aranya Maharaj lectured on "Freedom and Discipleship" at the Calcutta Gauḍiya Maṭha.

June 27. Pandit Sundarānanda Vidyāvinoda lectured on "Whether Religion is a purveyor of opportunism ?" at Śrī Mādhwa Gauḍiya Maṭha Dacca.

July 16. Swāmi B. B. Śrautī Maharaj lectured on the Teachings of Śrī Caitanya Deva at the Town Hall, Dhanpad ( E. I. Ry. ).



- July 17. Swāmi B. B. Śrauti Maharaj expounded Gītā ( Ch. II ) at the Hari Mandir, Hirapur, Dhanbad, for 11 days commencing from July 17.
- July 21. Swāmi B. S. Giri Maharaj arrived at Dhanbad and gave discourses in English.
- July 23. Swāmi B. P. Tirtha Maharaj arrived at Dhanbad.
- July 24. Swāmi B. P. Tirtha Maharaj expounded Śrī Caitāmrta at the local Hari Mandir, Hirapur, Dhanbad.
- July 26 & 27. Swāmiji lectured at the Indian Railway Institute on "The Message ( Vāñi ) of Śrī Caitanya Deva" and "Divine Love" respectively. Swāmi B. S. Giri Maharaj lectured at the same place on the 27th. Swāmi B. S. Yāchaka Maharaj was preaching at Jharia and the neighbouring collieries.
- August 1. At the weekly meeting of Dacca Mādhwa Gaudiya Math, Mahāmahopadeśaka Śrīpāda Sundarā-manda Vidyāvinoda spoke for an hour and a half on "Individual freedom and Discipleship".
- August 4. Swāmi B. P. Tirtha Maharaj returned to Calcutta.

### IN EUROPE

- April 26. Mahāmahopadeśaka Pandit A. B. Gosvāmi lectured at Caxton Hall, London, on "Devotion to God" under the presidentship of the Marquess of Zetland.
- June 16. (Morning) Śrī Mūrti of Vāsudeva discovered at Queen's Club Gardens ( West Kensington, London ) by Mahāmahopadeska Pandit A. B. Gosvāmi, Missionary-in-Charge, Gaudiya Mission, London in the Continent and in America.
- June 22nd. Mahāmahopadeśaka Pandit A. B. Gosvāmi, Missionary-in-Charge of London Gaudiya Math, was presented by the Most Hon'ble Marquess of Zetland to Their Imperial Majesties at the Buckingham Palace. He was also presented to Queen Mary.

## PRINCIPAL CELEBRATIONS

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- July 7. M. M. Pandit A. B. Gosvāmī lectured at 8-30 P. M. evening on "Fellowship of Worship" at the City Temple, London, at the International Assembly of the World Fellowship of Faiths.
- July 14. M. M. Pandit A. B. Gosvāmī lectured at 2 P. M. at Whitefield's Institute (Tottenham Court Road, London W. 1) at the International Assembly of the World Fellowship of Faiths on "World Peace through Divine Love".
- July 24. M. M. Pandit A. B. Gosvāmī lectured at Oxford Town Hall at the Session of the World Congress of Faiths on "The World's Need of Religion" under the presidency of the Right Hon'ble Viscount Samuel.

### HEAD OF THE MISSION

- Dec. 23, 1936. Śrīla Prabhupāda entrusted Editor with His function of propagating the Teaching of Śrī Rūpa and Raghunātha Gosvāmīs (the spiritual function of the Ācāryya in the Mādhwa Gaudīya Āmāya).
- Dec. 31, 1936. Śrīla Prabhupāda intimated His wish for the formation of a Governing Body.
- Jan. 1, 1937. Passing Away of the Ācāryya Śrīla Prabhupāda at dawn.
- Mar. 26. Governing Body unanimously announced succession of the present Ācāryya.

### IN EAST BENGAL

- May 13 to May 25. Editor with a large party of devotees visited Aloā, Dacca, Nārāyaṅganj and Mymensing during May, speaking to large gathering of the people on the Teachings of Mahāprabhu.

### AT CALCUTTA GAUDIYA MATH

- June 16. Editor arrived at the Calcutta Gaudīya Matha on May 31, as Spiritual Head of the Mission. He was given a public reception by god-brothers and sympathisers and recorded addresses as Spiritual

Head of the Mission by the members of the Calcutta Gaudīya Maṭh and other Maṭhs on the 16th of June.

June 16. The Ācāryya was offered printed addresses at a public meeting at the Calcutta Gaudīya Maṭh by members of the Calcutta Gaudīya Maṭh and other Maṭhs of the Mission.

### DEMISE

July 16. On 16th July, 12-15 A. M. Jaygopāla Bhakti-saśāṅka at Yogapīṭha, Śrīdhāma Māyāpur. We are very much grieved at his bereavement. He served the Calcutta Gaudīya Maṭh for several years and was serving for over a year at Śrī Yogapīṭha with single hearted devotion at the time of his departure. His transparent childlike simplicity and honesty won the affection of all who came in contact with him.

# ŚRĪ CAITANYA MAHĀPRABHŪ.

[ Continued from Page 48 ]

Clear understanding won for Him the highest academic distinction and unanimous applause from both the teacher and the taught. The senior boys like Murāri Gupta, Kṛṣṇānanda, and Kamalākānta were puzzled by His riddles in Logic and being unable to stand before the extraordinary genius of their Junior Comrade, were often found to beat a safe retreat.

## The Lord in the Role of a Brahmachari

The Lord in the role of a real Brahmachārī never partook of His meals before duly worshipping Viṣṇu. He wrote an annotation of Kalāpa Vyākaraṇa, a famous Sanskrit Grammar written by Sarva-Varṇā. This was the only production from His Divine Pen. But, alas ! it is extinct now.

## Misra Purandara's dream

One night, Miśra Purandara dreamt that his Son Nīnāi had become a saṁnyāsī and that He was going on His way to Purī dancing and chanting the Name of Kṛṣṇa, with millions of followers at His back. He constantly prayed to Kṛṣṇa that his Son might stay at home and lead a married life. Unbounded was the joy of Śacī and Jagannātha when they gazed at the beautiful Face of their Child, ever smiling on them, which made them forget all their anxieties about Him. Thus Miśra Purandara passed his days very happily till one day all on a sudden he departed from this world, at which the grief of the Lord was inexpressible. He consoled His mother Śacī Devī in her sad bereavement with soothing words of love and affection as did the Lord's manifestation Kapila-Deva of yore in the case of His beloved widowed mother Devahūti. When Śacī Devī looked at the exquisitely beautiful Face of her Darling, she was so overwhelmed with delight that she lost the memory of all her past sorrows, and exclusively devoted herself to the service of her beloved Son.

## CHAPTER IV

### His Youth

#### The Lord's Academy

The Lord disapproved the cramming system of teaching then in vogue among the Pandits of Navadvīpa and started His Own *catuspāthī* in the house of Mukunda-Sanjaya, an opulent citizen of Nadia. His reputation as an ideal Professor spread far and wide, and pupils began to join His religious *catuspāthī* from all parts of the country.

#### His Marriage with Lakshmi-Devi

His marriage with Lakṣmī-Devī, Daughter of Ballabha-Ācāryya, was a source of great joy to His mother. An ideal daughter-in-law, Lakṣmī-Devī spared no pains to perform the household duties enjoined upon Her.

#### The Lord as the Foremost Pandit of Navadvīp

The Lord used to stroll round the city with His pupils, inviting literary discussions from His contemporaries. Although Navadvīpa was then the stronghold of innumerable learned Pandits and scholars far-famed in Nyāya, Smṛti, Sāṅkhya, Rhetoric and Grammar, none dared to confront Nīmāi Pandit in academic controversies.

#### The Lord in the Role of a Householder

As an ideal Householder, His door was always open to charity and hospitality for chance-guests and sannyāsīs. His consort Lakṣmī-Devī was always hospitable to them besides attending to Her household duties, which very much delighted Her mother-in-law.

#### The Lord and 'Ishvara-Puri

One day, the Lord entertained a Vaiṣṇava monk named 'Iṣvara-Purī, a disciple of Śrīman Mādhavendra Purī of

Mādhva cult. The Lord had a long discussion with His venerable guest about the merits of 'Kṛṣṇa-Līlāmṛta', a holy book written by the latter, and spoke highly of the same.

### The Lord and the Banana-sheath-seller Shreedhar

One afternoon, while roaming about, the Lord reached the house of Śrīdhara at the outskirts of the city. This devotee was extremely poor and earned his livelihood by selling sheaths and spathes of banana trees. The Lord asked him for a gift of some vegetables, but not knowing in Whose presence he was, the Brāhmana refused to consider parting with any portion of the little stock he had without payment. But after a great deal of loying yea and nay, the Lord managed to obtain His daily consumption of vegetable from him gratis.

### The Lord and the Astrologer

One day, Nīmāi visited the house of an astrologer and enquired of him as to His Own previous birth. Thereupon the astrologer meditated on the Gopāla-Māntṛa and tried to have a peep into the Lord's past Career. To his utter amazement, he could only see the Divine Forms of Viṣṇu in the Lord but failed to unravel the mystery underlying this vision owing to the influence of the Deluding Potency of the Lord.

### The Lord's Manners

So endearing was the Lord's demeanour to the different sections of the people of Navadvīpa that wherever He went, He was accorded a hearty welcome. His sweet words dropped manna to them and they forgot all sorts of miseries, past and present, with which they were afflicted.

### The Lord's deliverance of the 'Digvijaya'

One evening, the Lord met one Digvijaya Pandit (Champion-Scholar) named Keśava Bhatta (of Kāśmīr) on the bank of the Ganges. The Pandit was asked to compose a hymn in praise of the Ganges. He displayed his poetic genius before the Lord. In the course of a short literary controversy on the merits and demerits of the piece, the Pandit was decisively worsted by the Lord in the presence of his

innumerable pupils. This discomfiture had a strange effect on the Digvijayī. It was the turning point of his spiritual life. He perceived by the Grace of the Lord, that the object of learning was not wrangling pedantry which breed intellectual pride and vain glory, but devotional service to the Supreme Lord Śrī Kṛṣṇa which is the eternal function of all *jīva*-souls. Thence forward, he became a true devotee of the Lord, and renounced the company of his mundane associates. This spectacular victory in literary tournament over a scholar who had defeated all other scholar of the country established the Name and Fame of the Lord as the first and foremost Pandit of the day.

#### The Lord's sojourn to East Bengal

The Lord went to East Bengal for propagating His Teachings.<sup>1</sup> Thousands of Brāhmaṇas flocked to Him for study. While in East Bengal, He met Tapana Miśra, a sincere seeker of the Absolute Person. The Lord instructed him about the Ultimate End of human life and the Means of attaining that End. The chanting of the Name of Kṛṣṇa free from the ten-fold offence, is both the Means as well as the End of spiritual existence. The Lord advised Tapana Miśra to go to Benārès and wait there for meeting Him again in near future. It was during His sojourn in East Bengal that Lakṣmī-Devī, His beloved Consort, left this world, in as much as the separation from Her Lord was too much for Her to brook. The Lord returned to Navadvīpa with a large fortune in the shape of free gifts from His pupils. He consoled His mother for the untimely departure of her Daughter-in-law.

#### His Marriage with Viṣṇupriyā-Devī

The Lord married for the second time, Viṣṇupriyā-Devī, daughter of Sanātana Miśra, the Court-Pandit. The wedding expenses, on a princely scale, were borne by one Buddhimantha Khān, an influential citizen of Navadvīpa. As an ideal housewife, Viṣṇupriyā-Devī left no stone unturned to minister to the comforts of Her dear Lord and mother-in-law.

## CHAPTER V

### The Lord's Revelation

#### His Pilgrimage to Gaya and Initiation

It was at this time that He travelled to Gayā with the ostensible purpose of performing the annual rites in honour of His departed father. On the way, the Lord displayed ailing with fever and drank the foot-wash (water) of a Brāhmaṇa as remedy. At Gayā He took His spiritual initiation from Īśvarā-Purī whom He had once entertained as His guest at Māyapura. He returned to Navadvīpa fully saturated with Divine Love for Kṛṣṇa. The devotees of Navadvīpa were joyfully surprised at this wonderful and sudden change of Nīmāi Paṇḍit. Pilgrimage to sacred shrines or ritualistic social duties prove to be abortive when they are divorced from holy association with and spiritual initiation from a Sat-Guru which alone can make the pilgrim, or the disciple progress towards the loving service of Kṛṣṇa.

#### His Activities after Initiation

The Lord unbosomed His Heart's grief to all those devotees such as Advaita-Ācāryya, Śrīvāsā Paṇḍita, Murāri Gupta, Mukunda Datta, Gadādhara Paṇḍita and others, at separation from His Beloved Kṛṣṇa of Whom He had a glance at Kāñai-Nātsālā neer Rājmaḥal, on His way back from Gayā. He enquired of them as to how, when and where He would find His Beloved Kṛṣṇa Whose separation was living death to Him. He explained to His pupils that chanting of the Holy Name of Kṛṣṇa is the ultimate Goal of all learning, and Himself taught them how to perform Kṛṣṇa-Kīrtana. He narrated to His mother the terrible sufferings *jīvās* have to undergo in the cycles of birth and rebirth in the mothers' wombs and requested her to chant the Name of Kṛṣṇa without interruption.



### His Inauguration of whole-night Chant

The Lord began to spend the whole night with the devotees of Navadvīpa in chanting the Holy Name of Kṛṣṇa in the house of Paṇḍita Śrīvāsa. This nocturnal congregational chant in the company of *bona fide* devotees continued for a year and swelled in the hearts of the devotees the ocean of ecstatic Bliss.

### The Grand Revelation of the Lord

Deeply mortified at the non-devotional aptitude of the people of the world, the Vaiṣṇavas, under the lead of Advaita Ācāryya, earnestly prayed for the immediate manifestation of His Divinity whereupon the Lord revealed Himself one day, in all His Magnificence, Glory, Power, Beauty, Intelligence and Freedom, in the Viṣṇu Temple of Śrīvāsa-Paṇḍita, and vouchsafed to them the boons prayed for. This is known as the Grand Revelation of the Lord lasting for twenty-one hours. The boon solicited by poor Śrīdhara, viz., the eternal service of the Lord, the gift bestowed on Thākura Haridāsa whom the Lord designated as Prahlāda in visible form and the blessings received by the maid-servant of Paṇḍita Śrīvāsa who was named 'Sukhī' (fortunate) by the Lord instead of 'Dukhī' (unfortunate), bear ample testimony to the fact that even the poorest of the poor, from worldly point of view, may be blessed with the richest treasure of Divine Love of the Spiritual Realm, if he or she be a true devotee of the Lord. Even a four-year old girl, Nārāyaṇī, niece of Paṇḍita Śrīvāsa and mother of Thākura Vṛndāvanadāsa, the author of Śrī Caitanya Bhāgavata, was blessed with the sacred remnants of the tasted food of the Lord, the rarest favour that ever falls to the lot of even gods.

### The Lord's admonition to Mukunda Datta

Mukunda, the renowned musician of Kṛṣṇa's Glorious Deeds, was denied access to the Lord for his irrational compromising temperament between theism and atheism. He could not distinguish the *jīva soul proper* from his two outward garments, viz., the body and the mind. He identified the Eternal Religion of Divine Love, as established by the Supreme Lord,

with the temporary man-made religions of the world. So he was accused as a time-server, sometimes advocating the *māyāvādīs*' theory of illusion, sometimes joining the fold of congregational chant of the devotees. He failed to understand that the *jīva*-soul's devotional fervour for the Lord is quite different from the show of lifeless non-devotional activities of *karṇīs*, *jñānīs* and *yogīs*. Those who consider Vaiṣṇava Dharma, the Eternal Religion of all *jīva* souls as a sectarian cult, are known as *māyāvādīs*, and are, therefore, debarred from the Grace of the Lord. When Mukunda Datta was found penitent, he was blessed with the Grace of the Lord, through the intercession of Paṇḍita Śrīvāsa.

## CHAPTER VI

### Thakur Haridas

#### Nityananda Prabhu and Thakur Haridas

It was at this time that Nityānanda Prabhu, the Other Self of the Lord, finishing His travels all over India in quest of the Supreme Lord Śrī Kṛṣṇa, and Thākura Haridāsa the Nāma-Ācāryya, having suffered untold persecutions at the hands of the atheists, joined the banner of the Lord, in preaching the Holy Name of Śrī Kṛṣṇa, from door to door at Navadvipa.

#### Early Career of Thakur Haridas

Born in about the middle of the 15th century at Buḍhana (probably in Jessore or Khulna district) in a Moslem family, Thākura Haridāsa possessed a natural aptitude for Hari-Nāma from childhood, which earned for him the designation of Nāma-Ācāryya from the Lord. He performed his *Nāma-bhajana* at Venāpole (in Jessore district), chanting three lakhs of Name a day, and lived on alms from pure Brāhminas. He won the love and affection of one and all by his saintly character, which excited the jealousy of Rāma Candra Khān, the landlord of the district. To tarnish the fair name of Thākura Haridāsa, as a saint, the Zemindar sent a beautiful harlot to his *bhajana-kutira* (refuse). For three consecutive nights, she exercised all her womanly blandishments upon Haridāsa to lure him away from his divine integrity, but to no purpose. On the contrary, the Divine influence of the Holy Name, constantly chanted by Thākura Haridāsa, wrought a miraculous change upon her hellish heart. She was overwhelmed with grief and remorse for her past sins, and, with tears in her eyes, fell down at the feet of Thākura Haridāsa and implored his mercy for her deliverance. Thākura Haridāsa instructed her to give away all her mundane

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## OR

### ŚRĪ SAJJANATOṢAṆĪ

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## Vaishnava Thought and Modern Civilization

Buddha taught the necessity of moral living. So did Christ and Muhammad. These teachings are not exactly similar to Greek thought which is the basis of modern European culture probably in a larger measure than any other single factor. The Greeks were lovers of beauty and freedom and scientific organisation of human activities. The object of life according to the Greeks was to perfect human life by the development of all the factors of the mind and beauty and strength of the body. The Greeks realised this ideal almost to perfection in most branches of human activity. Buddha started on the assumption, that mundane existence is misery and he accordingly set forth to find the method for the permanent relief from misery by the cessation of mundane existence. He taught that this purpose is realisable by a life of kindness towards all living beings. This principle of kindness is the basis of moral life according to Buddha. But inasmuch as kindness is also protective of misery, the practice of kindness must not be the purpose of human life. This analysis of the nature of mundane existence is opposed to,



the fundamentals of Greek thought. The teachings of Muhammad and Christ exhibit distinct marks of Buddhistic influence. They recommend moral living for benefitting the soul whose interests are held to be opposed to hankerings of the flesh. Buddha, however, did not think that mortification of the flesh was the right course to follow. The practice of asceticism was favoured by the gnostics who were akin to the followers of the cult of Yoga. Ascetic practices have found acceptance in Roman Catholicism but the Protestants have adopted the Greek ideal. Christian charity is similar to the principle of kindness in Buddhism.

Modern civilization is moving towards the pure Greek ideal ever since the Renaissance. Altruism is not a fundamental principle of modern thought. The kindness that is shown towards the poor and the helpless is for the purpose of securing the interest of society by the reduction of the chances of the growth and spread of epidemic diseases and other like evils. Such altruism is not the same as disinterested kindness advocated by Buddha. Modern altruism can, therefore, be justly regarded as an outcome of the Greek thought.

It is hardly possible for a person who has been brought up on modern European thought and mode of living to be able to understand the practices and doctrines of the Vaiṣṇava religion. Vaiṣṇava thought is more remote from the Greek than even Buddhism. But Vaiṣṇavas do not regard human existence as incurably miserable. They hold the view that human existence, if it is maintained for the attainment of the Greek ideal, is sure to end in a progressive increase of misery and ignorance. This ignorance is, however, not ignorance in the worldly sense. The Greeks excelled in all branches of human knowledge. Modern Europeans can boast of the possession of very advanced scientific knowledge. The Vaiṣṇavas hold that this knowledge gives us an entirely wrong impression of the reality. Therefore, our ignorance of the Truth is increased by the acquisition of scientific knowledge which can have only a very temporary obligation for the furtherance of our deluded

activities. It is not possible for us to be happy by the culture of our mental faculties and by the simultaneous development of the strength and beauty of our bodies. Such pursuits are a misdirection of human activity. By the development of our mental faculties it is possible to increase our powers of mental and physical enjoyment. But such enjoyment can in no way satisfy the requirements of our higher nature. The mental nature is not our higher nature. Our mental self is only a more refined animality. In proportion as the animal instinct is provided with greater scope and capacity for its activity, the higher nature is to that extent suppressed by such activities. This is the relation between our lower nature consisting of the mind and body and the soul which is neither body nor mind. But the soul is our proper self. This is not suspected by Greek thought nor by Buddhism nor by the gnostics. If there is really such a thing as the soul whose interests are opposed to the hankerings for mental and bodily enjoyment, then modern thought is sadly mistaken in its methods and ideals. Whether Christianity and Muhammadanism really admit the nature of the soul as conceived by the Vaiṣṇavas, is also very doubtful.

But the Vaiṣṇavas do not, therefore, want us to give up all activities of the body and the mind. It is not possible to give up these activities so long as the mind and the body continue to exist. Therefore, it should be possible to find a use for the body and the mind in the interests of the soul so long as they persist. The Vaiṣṇavas accordingly lays it down as the sole purpose of human life to use the body and the mind in the interest of the soul. This is possible if the soul is enabled to take the initiative and if the mind and the body could be made eligible for functioning on the spiritual plane. If it be possible to use the body and the mind in the interests of the soul, there must also be a process by which both these conditions could be fulfilled.

The soul functions on the plane of the reality. There is neither ignorance nor misery on that plane. Therefore, self-realisation according to Vaiṣṇava thought is not attainable by perfecting the faculties of the mind and the strength and beauty

of the body. The mind and the body constitute the temporary adjuncts by whose means our lower nature can be gratified. The method by which the mind and the body have to be used for serving the interest of our higher nature is, therefore, necessarily very different from the method of the Greeks.

The rottenness of the Greek ideal, if it is pursued for its own sake, should be quite apparent to all thoughtful persons. The only difficulty is whether it is possible to pursue a higher ideal by the resources of the mind and the body. It is certainly reasonable to expect that this should be so. The Vaiṣṇavas held that the nature of the activities of a person functioning on the spiritual plane cannot be understood by those who have not actually experienced spiritual awakening. It is, therefore, difficult to fully satisfy those who are not prepared to follow an argument regarding the same by making due allowance for this peculiarity, but no such allowance is required for admitting the validity of the method of approaching the Transcendence by our admittedly defective mental and physical resources. That method may be briefly described as that of the descent of Transcendence to our physico-mental plane for affording a chance of being approached by our mental and physical instruments for receiving the knowledge of Transcendence by the initiative of such descended entity. The Transcendence manifests His Descent in the form of the Name of the Absolute. The Name of the Absolute is Kṛṣṇa. The Word is God. Therefore, the Name Kṛṣṇa is identical with Kṛṣṇa, the Absolute. The Name Kṛṣṇa is not any mundane word. The Name possesses the power of communicating the real knowledge of Himself to one who listens to the Name in the attitude of receiving such knowledge by the initiative of the Name. The Name manifests His Descent through the medium of His special agents, the Apostles, in an unbroken chain of spiritual succession. The Apostles are the chosen media for the descent of the Name to the mundane plane. The mind and the body of those who listen to the descended Name for the purpose of receiving spiritual enlightenment are lifted by the mercy of the Name to the level of

spiritual essence so as to be able to receive and transmit the Name in the Form of the Divine Sound to the awakened soul. The soul of the enlightened person is now in a position to use the spiritualised body and mind for ministering to the Pleasure of Kṛṣṇa which is the only proper function of the soul on his own spiritual plane. By such functioning the true purpose and real aspect of relationship of all entities are fully revealed to the pure receptive cognitive faculty of the redeemed soul. The attainment of this natural function of the soul on the spiritual plane by the proper use of his mind and body under the direction of the Absolute Himself in the form of His Name Kṛṣṇa manifesting His Descent on the lips of the Guru is true goal of human life. This is the Vaiṣṇava thought.

Mahāprabhu Śrī Kṛṣṇa-Caitanya teaches us that a person on whose lips the Name of Kṛṣṇa manifests Himself on a single occasion is a Vaiṣṇava ; one on whose lips the Name constantly manifests Himself is a Vaiṣṇava in a greater measure ; and one whose sight confers eligibility for chanting the Name of Kṛṣṇa is a Vaiṣṇava in the fullest measure. There is no other test by which a Vaiṣṇava can be known. One who chants the Name of Kṛṣṇa only once receives the experience of Transcendence in the form of the chant. To such a person the whole scheme of the Divine Cosmos is, therefore, revealed for a moment. This super-intellectual experience enables him to be a real enquirer after the Truth.

The Name of Kṛṣṇa is Kṛṣṇa Himself. By listening to the Name of Kṛṣṇa from the lips of the *sādhu* one serves the Word Who is God. But there can be no service unless one listens with unconditional submission. It is only by the sight of the Vaiṣṇava that a person is rewarded with the good fortune of his service being accepted by Kṛṣṇa by the manifestation of Himself in the Form of the Name on his lips. The chant of the Name is more fundamental than hearing inasmuch as no hearing is possible unless Kṛṣṇa is pleased to manifest Himself in the Form of the Word on the lips of His accepted servant.

Why Kṛṣṇa chooses to manifest Himself in the Form of the Word is known only to Himself. But the process is liable to be least misunderstood by conditioned souls, as the Word is logically accepted both as the Symbol as well as the Object represented by the Symbol of Transcendence. This form of approach is, therefore, most remote from idolatry. But the real argument is that rationally speaking it will have no ground for quarrelling with the objective nature of existence. It is sufficient justification for the reality of an object that it actually happens to exist. The function of our reasoning faculty is to allow to subordinate itself to the real facts of our experience. This employment of the reason is fruitful on the plane of Transcendence in an analogous manner to that in which it is fruitful on the mundane plane. Therefore, there need not be any insuperable rational objection to the acceptance of a specific mode of the Descent of Transcendence to our shrouded vision. It is not our reason which can dictate to the Absolute how He has to act. It is the business of our reason to allow itself to be enlightened as regards the Autocratic Purposes of the Absolute by the method of previous unconditional submission. Moreover, the objection to specific method of appearance is an objection really to the admission of the superiority of concrete to abstract expression of such manifestation. This tendency has been generated in us by our bitter experience of the mundane concrete. The liberationist under the lead of Buddhistic thought seek to be relieved from the necessity of admitting the Truth and necessity of objective existence in any concrete form. But such thought is only a proof of the inherent perversity of the human intellect to shut its eyes to its own limitations and proper function.

## The Principle of *Rasa*

The Principle of *Rasa* has been identified by the Śruti with the Absolute Himself. Śrīla Rūpa Gosvāmī, Prabhū in his definition of this principle declares this to be possessed of two characteristics. This is a Substantive Entity of infinite extensibility and magnitude of a most interesting nature that is also perfectly wholesome. The second characteristic is that this is located on the plane that transcends the reach of human thought. But the exquisite taste of its deliciousness is realised most intensely in the heart which is the seat of emotion when its ingredient is rendered fully effulgent and responsive to the higher knowledge.

Human life presents in outline the whole scheme of the Transcendental Cosmos in a very opaque, unwholesome and delusive medium. This is the real teleological value of the life of man. It enables us to look forward to a divine destiny without losing rational touch with our actual present. But it is, nevertheless, impossible for the faculties with which we are at present endowed to establish real touch with the Principle Whose dim perverted reflection surrounds us on every side. It is not an entirely wild goose chase on which those who are disinclined to devote their whole attention to the affair of their temporary adjustment to the present environment have always been occupied undeterred by the prospect of almost certain failure in their quest of the Truth Absolute by the methods of philosophical and religious speculation. These men have refused to be satisfied with the prospects that it is in the power of the present environment to offer to human efforts for their attainment. The very stuff of our present life has seemed to be essentially foreign to the requirement of our proper nature. The happiness that is available in this world is not the kind of happiness that it is necessary for us to strive after. Our souls are not akin to the dust and ashes which compose the frame of

this ephemeral world, its material structure as well as its speculative and emotional experience.

It is in this higher mood that the religionist cries out in the Bible, "What does it avail if we gain the whole world and have lost our souls?"

The Principle of *Rasa* is the Object of our quest. Unless we are interested in the goal of our endeavour, how is it possible for us to have any activity at all? If we look back to the past history of mankind, we feel that if the past generations had known beforehand what was going to happen in the coming ages of the future, they would have been in no better position in their march towards the quest for the Principle of *Rasa* than we happen to be at present. Would such a prospect have enabled them to carry on their activities with greater zeal and vigour? Material science has been giving us new directions of activity and has been promising to make us happy in our present environment with the present equipments. Is it reasonable, therefore, to agree that with the success of this temporal quest the necessity for the philosophical search is also ended? The one is clearly distinguishable from the other. Man can never be satisfied as enjoyer of material felicity. By material felicity I mean happiness that accrues from the gratification of the senses and also the interest that is afforded by our activities on the plane of our present existence. This happiness is a deception on the proper self. It is so, because there can be really no complete synthesis of any rational cosmology on this unwholesome, blind and narrow basis. How is it possible to bring in all the other persons of this world to share in such a scheme of human relationship and common goal of human endeavour? Every egotist is satisfied that his own so-called happiness is necessarily promotive of the equal happiness of all other persons. But if everybody is perfectly intelligent, perfectly happy, eternally long-lived on the proposed plane, would it not result in a condition of absolute stalemate? Would there be any further scope for any activity at all? So, is not there

this fundamental self-contradiction in all such mundane schemes of our so-called happiness? Are they not palpably inconclusive and unworthy of acceptance by our rational nature?

The very first thing that we have to do if we really want to be true to ourselves is to try to think clearly on the issue that is placed before us by those who are really competent to speak on the subject. The unreserved adoption of authoritative communication in this matter is necessary for the reason that all speculative synthesis are necessarily abortive. So it is proper and fully rational to invite real initiative from the goal itself. Why should we suppose that we are doomed to be eternally linked to the principle of inanition as in this world the material body and the conventional mind are so fashioned that they can move only in the narrow groove of this petty existence. Are these body and mind our proper self, or the contrivance for deviating us from the quest of happiness? It is given us to understand that this physical body and mind impose upon us real and undesirable limitations. The scientific man who thinks that there is no other way of performing our activities than by their means, invites us to believe in the absence of rationality in the arrangement of this world. This may be in keeping with the requirements of the unintellectual and immoral sides of our nature. But is it, therefore, necessary to admit this to be the only or even as the legitimate purpose of human life?

Once the higher reasonableness and necessity of the quest after the true happiness that does not belong to this world and which is unattainable by our present senses and lower intellect are properly admitted, the proposition with which this discourse has been opened at once appeal to our souls as offering the perfectly acceptable solution of the problem. The Truth is a Person. He is the Principle of *Rasa*. He is Transcendental. He is Infinite. He is full of Activity. He is Most Interesting. It is the perfection of happiness to be associated with Him in His Activities on the Transcendental Plane. We are not material body and mind.



depending upon matter for its activity. We are *jiva*-souls. Our souls are not ignorant. Our souls should have no engagement with our material body and mind or by their means, with this phenomenal world. Our souls have their eternal engagement with the Absolute Person on His Own Plane. Our unhappiness is due to the fact that our souls are not in their proper position. It is this mal-adjustment to the present environment by means of the adjuncts of our material body and mind that requires rectification if our souls have to be properly adjusted to their own natural environment which is identical with, yet distinct from, the Personality of the Absolute. This eternal engagement of our souls is realisable as our true function by the fact that it is full of permanent and most exquisite interest and a source of the highest happiness to our emotional faculty, fully alive to the reality and requirements of our nature.

•• The happiness of our souls is possible through the initiative of the Absolute Infinity. Our souls are infinitesimals and adjunctive existence. The Absolute is Infinite and Substantive Existence. We are in Him and He is in us. But at the same time we are not in Him and He is not in us. By the possibility of the reconciliation of this, what appears to our limited intellect as palpable self-contradiction, that it is possible for us to have our own independent existence and real internal relationship as subservients of the One Absolute Himself.

But it is not sufficient to realise these truths as mere philosophical propositions. This discourse is intended to set us thinking on the issue. Why the Personality of Śrī Kṛṣṇa is declared by Mahāprabhu Śrī Kṛṣṇa-Caitanya as the Specific Form (*Svayamrūpa*) of the Absolute Person should be intelligible if the Principle of *Rasa* is allowed its due significance in our philosophical and religious thought.

Śrī Kṛṣṇa takes the initiative in manifesting His Appearance as the Principle of *Rasa* in the heart of the soul whose essence has been rendered fully transparent by the process of self-purification in conformity with the requirements of such consummation. Śrī Kṛṣṇa Himself takes the initiative in

acquainting us as a preliminary with the principal method by which the purification of the essence of the soul can be secured. Śrī Kṛṣṇa is, therefore, both the Teacher of the method of quest as well as the Goal of all spiritual endeavour.

Just as it is incompatible with the principles of the higher reason to target the Absolute in the Person of Śrī Kṛṣṇa, so it is impossible to avoid the necessity of targetting Śrī Kṛṣṇa as Teacher in the Personality of Mahāprabhu Śrī Kṛṣṇa Caitanya. The realisation of this is not possible unless we are prepared to attend seriously to the Words of the Supreme Teacher with the submission that is fully due in order to admit the reality of the initiative of the Absolute in this matter. Just as Śrī Kṛṣṇa is the Principle of *Rasa*, in exactly the same way Mahāprabhu Śrī Kṛṣṇa-Caitanya is identical with the Epistemology of Transcendence of *Bhakti-siddhānta*.

## The Āmnāya

( *Śruti or Apostolic Succession* )

The principle of continuity in the manifestation of spiritual life on the earth is represented by the doctrine of the Āmnāya. The Āmnāya may be explained as the line of unbroken succession of the descent of the Word through the medium of the eternal chain of the order of the Gurus. The Word is handed down by oral communication from Guru to *sisya* in this unbroken series. Mahāprabhu Śrī Kṛṣṇa-Caitanya belongs to the order of the Gurus in the Brahma-Mādhwa-Gaṇḍīya Āmnāya which traces its eternal beginning to Śrī Kṛṣṇa Himself.

The order of the Gurus is that of a particular line of disciples. All the disciples are not eligible to carry on the line of succession. The order of the Gurus is that of the *Nityamukta pūrṣadaś* or the eternal associates of the Absolute. The line is also not any mundane historical order of successive teachers, although there is an analogical resemblance between the two. Historically considered, there seem to be occasional gaps and

overlappings in this order of the succession of the Gurus, specially during the earlier periods of which our historical knowledge is less full. But the line from Mahāprabhu Śrī Kṛṣṇa-Caitanya does not exhibit any historical discontinuity. The succession is not a disciple one. Every disciple is not equally eligible for carrying on contact with the source of spiritual life in his own case or in the case of other disciples or persons outside the body of disciples. The succession is not also effected by delegation of the office to persons who belong to the order of conditioned souls. The order of the Gurus is an order of the Divine Teachers who belong the category of Divinity Himself. It is also an offence against to the conception of the Āmnāya for a conditioned soul to aspire to be the Guru by self-revelation through successful spiritual endeavour. The Guru is the Eternal Guide. He is not made Guru by delegation of authority. He is deputed to the mundane plane for being the accessible medium of the appearance of the Word to the otherwise insufficient ineligibility of conditioned souls. The order of the Gurus forms a body of individual Teachers *who are not different from one another* in the sense in which one man is necessarily different from another. They are the manifestive plural selves of the Absolute in His coupled Aspect of Śrī Śrī Rādhā-Kṛṣṇa. The Guru is Divine Power. Mahāprabhu Śrī Kṛṣṇa-Caitanya is not Power but the Predominating Absolute Himself displaying the complexion and activities of His Own Power. This is not contradictory in the Absolute.

We must remember that the order of succession of the Divine Teachers is not succession in mundane time. There is no past or future in the Divine succession. The descent of this succession to the mortal view is as puzzling and unintelligible as the descent of the individual teacher. The mundane historian is unavoidably anxious to ignore all super-mundane factors. He is bound to do so by the principle of his science. He must think that it is possible to represent the conception of the Āmnāya in language that should be perfectly intelligible to all conditioned souls. But it is not possible by means of any

mundane contrivance to approach or realise or communicate the transcendence to the aggressive deceptive mentality of unregenerate man. The Absolute refuses to be brought within the scope of human intelligence by any such process. Therefore, it is neither necessary nor reasonable to expect the Divine Communication to be intelligible in the sense in which intelligibility is claimed for any mundane historical narrative of the sequence of events.

If it be asked definitely whether the descent of the Absolute makes any difference and enables Him to be approached by the empirical method, the answer is emphatic negative. That is the blunder of the psilanthropists. It is against the teaching of the order of the Gurus. They speak to us in a language which seems to be as intelligible as any worldly communication. But they always caution us against supposing that the meaning of their communication can be understood in that way. It is similarly impossible to communicate the Truth as He is by the methods of philosophical sequence. The merely mundane view is bound to present gaps and overlappings and contradictions between the utterances of one teacher and those of another. But these are defects that do not belong to the stage or order of Divine Manifestation but to the method employed for the verification of the truth of the Divine Communication.

If the Āmnāya had been an intelligible order of succession, it would be divested by that fact of its Divine character. Śrīla Thākura Bhakti Vinōda did not announce that He would be succeeded by His Divine Grace Śrīla Bhakti-Siddhānta Sarasvatī Gosvāmī Thākura in the order of the Divine Teachers. Neither was He himself recognised, by even those who professed to be His followers, as a Person Who was utterly unintelligible to those who were trying to understand His words or personality by the empiric method of approach. Śrīla Thākura Bhakti-Vinōda did not declare Himself to be the Guru. It is not by these methods that the Absolute Truth can be communicated as He is. The Guru appears in our midst but is recognised as such only by those to whom He is pleased to communicate the eligibility of approaching

Him in the proper manner. Till this communication has been made to the heart of any person, he does not belong to the order of His *bona fide* disciples. The *Dikṣā* that is imported by the pseudo-*gurus*, who claim to be the successors of the Gurus by hereditary right and by the method of oral delegation of authority by their predecessors, may be historically supportable, but is absolutely worthless for the spiritual purpose.

But those who think that they remain the disciples of the order of the Gurus without obeying anybody among living men are equally deluded. The Guru serves all entities by reason of His perfect serving disposition and unclouded vision. To Him there is no obstruction or break of the *Āmāya* by the deluding vision of this world. *Māyā* has no power over Him. But dissociated infinitesimal souls are deluded, indeed, if they choose to think that they can stand on their own legs by the resources of unserving insolence. For such persons the unconditional guidance of the *Mahanta* Guru, in the form of a visible person, is absolutely necessary. This is the significance of the doctrine of the *Mahanta* Guru. Till such a Person has been found the infinitesimal soul is left without any standing ground on the spiritual plane. Those who suppose that the Guru continues to exist in an approachable form even after His disappearance, do so in order to avoid such obedience to an actual living person in which case alone the obedience could be real in practice. Every *bona fide* disciple of the Guru stands to oneself in the relation of a superior. How can a person who is inclined to render homage to the Guru after His disappearance only by his mental acts of loyalty, show equal respect and submission to the living disciples of the Guru? If he is unfit for this, why does he suppose himself to be fit for serving the Guru? Therefore, it only proves that such a person does not belong to the order of the Gurus but that he might be accepted as belonging to the order of disciples if he could understand by his own independent judgment his utter insignificance and ineligibility for such favour except by the service of the living devotees.

The worship of the Arcā except under the constant guidance of the *Mahānta* Guru is also as deluding as the mental worship of the former Gurus and such worship cannot serve the purpose of continuing in or attaining to spiritual living. The Arcā has this distinctive characteristic that He refuses to disclose His Transcendental Nature to those who are not willing to approach Him by submission to the *Mahānta* Guru. Had this not been so, the worship of the Arcā would be really indistinguishable from idolatry. The *jīva* soul is a particle of the Divine Cognitive Energy and he cannot abdicate his function of knowing under any pretext without voluntarily courting ignorance and misery. Such is also the nature of the human soul in the conditioned state. Therefore, it is not impossible for any really open-minded person to mis-understand the nature of those defects that stand in the way of one's endeavours to have real knowledge of the Truth by methods which can evidently have only a very limited and uncertain application. It is not honest for any intellectual person to ignore the existence of these defects and to be disinclined to offer his tentative pre-assent to the truth of methods, the efficacy of which can be fully tested only by a course of proposed endeavour.

It is not possible to understand the positive transcendence by the resources of our limited cognition. Even on the Plane of Transcendence, no entity is comprehensible to another entity in the empirical sense. The idea that such comprehensibility is legitimate is to be got rid of. There are numerous statements in the Scriptures in support of this view. The Absolute ever remains incomprehensible to all entities and does not become comprehensible in the mundane sense even when he chooses to communicate His knowledge to any entity.

## The Whole Duty of Man

In reply to the question of Mahārāja Parīkṣit as to what a human being should do for his eternal welfare, Śrī Śukadeva Goswami said that he should unconditionally surrender at the feet of the Guru, and hear, chant and think of the Supreme Lord Kṛṣṇa constantly. Even if a person does so just a few minutes before the time of death, he or she will be established in the devotional service of Kṛṣṇa, the eternal function of all *jīva*-souls. To illustrate this, Śrī Śukadeva cited the following story.

Rājā Khatvāṅga was the son of Viśvavāhu in the line of Ikṣāku. He was a great warrior and was unconquerable. Once, the gods being attacked by the demons, prayed for his help. Rājā Khatvāṅga went to heaven and killed the demons in a great fight. The gods were very pleased at their deliverance and requested Rājā Khatvāṅga to ask for any boon he liked. Khatvāṅga enquired of them how long he was to live. The gods said that he would have to expire at the end of 48 minutes. He refused to accept any boons, and immediately returned to his capital in a vehicle supplied by the gods. He began to think thus: "I feel no attachment either for the line in which I have been born, or my life, or my son, or wealth, or this earth, or even my wife. My mind has never been attracted by unrighteous actions. Now my whole mind is turning towards the Lotus Feet of the Supreme Lord Kṛṣṇa to Whom all praise is due. The gods were ready to give me any boon I liked for my enjoyment, but I refused to accept any boon as nothing seemed to me better than the Lotus Feet of the Supreme Lord Kṛṣṇa. Even the gods, with their intellect engaged in enjoyment, have no knowledge of Śrī Kṛṣṇa Who is eternally present in the inmost unalloyed heart, that is, Goloka Vṛndāvana. So it is no wonder that less intelligent beings are not able to know anything of Śrī Kṛṣṇa. I shall now give up attachment for all things of enjoyment manufactured by the *Deluding Potency* of the Supreme Lord and take shelter at His Lotus Feet through Bhakti-Yoga.

Bhakti-Yoga means communion with Śrī Kṛṣṇa through the tie of service. This service begins when one unconditionally surrenders at the feet of the Guru, the transcendental agent of the Supreme Lord, and hears the Name Kṛṣṇa identical with Kṛṣṇa, appearing on his lips, and chants him in the company of pure devotees. No one can ever hope to become eligible for the service of Śrī Kṛṣṇa without surrendering at the feet of the Guru. All the servitors of Kṛṣṇa serve Him eternally under the guidance of the Guru. Kṛṣṇa is eternal, Guru the Serving Self of Kṛṣṇa, is eternal and the servitors are eternal.

So, Rājā Khatvāṅga, through the mercy of the eternal Guru, was established in the eternal service of Śrī Kṛṣṇa.

# ŚRĪ CAITANYA MAHĀPRABHU

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acquisitions to the Brāhmanas of the village and lead a spiritual life of devotion chanting the Holy Name constantly and serving the Holy *Basil* at all times. Following in the wake of Thākura Haridāsa, she soon became a renowned Vaiṣṇava, and people from all parts of the province began to flock at Venāpole to see how a black charcoal was turned into a red-hot cinder by coming in contact with a blazing fire.

## Thakur Haridas at Chandpur near Saptagrām

Thākura Haridāsa then left Venāpole and went to Chāndpur, a village near Saptagrāma, where he put up for sometime at the house of Valarāma Ācāryya who was the priest of Hiranya and Govardhana—the most influential Zemindars of Saptagrāma on the bank of the river Trivenī, in the district of Hooghly. Raghunātha-Dāsa, then a boy and the only heir to Hiranya and Govardhana, used to visit Thākura Haridāsa in the house of Valarāma Ācāryya, and listen with rapt attention to the chanting of the Holy Name from the lips of Thākura Haridāsa, which helped him later on, to attain to the Lotus-Feet of Śrī Caitanya Mahāprabhu.

## Thakur Haridas and Brahman quibbler

One day, a hot discussion was going on among the learned Pandits in the court of Hiranya-Govardhana about the Ultimate Goal of chanting the Holy Name. Some upheld destruction of sins and some maintained salvation. Thākura Haridāsa, who graced the meeting by his holy presence, strongly objected to the above arguments saying that the Ultimate End of chanting the Holy Name is Divine Love at the Lotus Feet of the Supreme Lord Śrī Kṛṣṇa and not mere destruction of sins nor mere liberation from bondage which can be had only by Nāma-bhāsa (Dim chant or Dawning of the Name). On hearing this, Gopālā Cakravartī of the village Harinadī, a quibbler in Logic



and an *ārindā* (tax-collector), of the Zemindars, remonstrated against the decision of Thākura Haridāsa arguing how it could be possible to attain liberation by Nāmābhāsa when Brahman-Jñāna (undifferentiated knowledge of Absolute Brahman) fails to achieve it in millions of births. Thereupon, Thākura Haridāsa cited many a sloka\* from the Scriptures in support of his statement to the great delight of the assembled Pandits, barring the *ārindā* who began to villify Thākura in most contemptible terms, out of jealousy, and, thereby, committed a great offence at his feet. The result was, the *ārindā* was attacked with leprosy and lost his beautiful nose in a short time. After this, Thākura Haridāsa went to Fulā, a neighbouring village of Śāntipura where Advaita-Ācāryya lived, and began to perform his Nāma-Bhajana in a cave specially prepared for the purpose.

### Thakur Haridas and Maya-Devi

One moon-lit night, when Thākura Haridāsa was chanting the Holy Name in his solitary cave, the scenery all around presented a picturesque outlook. The Ganges was flowing by with sparkling ripples, the pleasant breeze blowing gently and the atmosphere redolent with the sweet fragrance of wild flowers. When Nature had assumed such a lovely appearance, a damsel of exquisite beauty appeared before Thākura Haridāsa in all her womanly charms and tried to seduce him, for three consecutive nights, with all sorts of alluring contrivances. But Thākura Haridāsa remained as firm as an adamant rock in his Nāma-Bhajana. So, all her deluding attempts proved a miserable failure. Thus baffled, Māya-Devī at last revealed herself and addressed Thākura Haridāsa with all humility and reverence, "O Gosvāmī Thākura, I am Māyā, the Bewitching Deluding Potency of the Lord. I have deluded all beings, not even Brahmā excepted, but I have not been able to enchant

\* "The Holy Name of Śrī Kṛṣṇa who is the Sweetest of All Divine Names, the Supreme God of all goods and the self-afullgent eternal lovely Fruit of the creeper of the Vedas, when uttered but once attentively or inattentively, ensures deliverance of all human beings, oh ! chief of the Vṛgas."—Pravāsa Khāṇḍa.

Thee, a *mahā-bhāgavata*, despite all my delusive designs. On the contrary, I have been attracted by Thy soul-stirring chanting of the Holy Name. My heart now yearns for Kṛṣṇa-Prema with which Thou art saturated at all times. Be pleased to initiate me with the Holy Name of Kṛṣṇa which not only gives deliverance like Rāma-Nāma but also confers Kṛṣṇa-Prema withal. Those wretched fellows, who have been deprived of Kṛṣṇa-Prema, with which Śrī Caitanya Mahāprabhu has inundated the whole world in this Kali Yuga, are doomed to destruction for all ages to come." When Kṛṣṇa-Prema thrills with ecstatic joy even Kṛṣṇa Himself with all beings, sentient and insentient, it is no wonder that Māyā-Devī should be intoxicated with Kṛṣṇa-Prema. Which can never be attained without the grace of a *mahā-bhāgavata* who alone reserves the right of bestowing Kṛṣṇa-Nāma with Kṛṣṇa-Prema upon a sincere seeker.

#### Thākura Haridas and Advaita-Acharyya

On the occasion of the *śrādhā*-ceremony of His ancestors, Advaita-Ācāryya honoured Thākura Haridāsa with the dish of viands offered to Viṣṇu, to the exclusion of other *smārta*-Brāhmaṇas of the village, who strongly protested against this act. But Advaita-Ācāryya supported His action, by citing the following śloka from the Bhāgavata (Sk. III, Ch. XXXIII, 7) "O Bhagavan," says mother Debahūti to her Son Kapila-Deva, "He, on whose tip of the tongue dances Thy Holy Name, is superior to all others, be he a *śvāpaca* (one who cooks dog's flesh) by birth. Those who incessantly chant Thy Holy Name, have really performed all austerities, all sacrifices, bathed in all the sacred pools, are holy in their conduct and have really studied the whole of the Vedas."

#### Thākura Haridas and Kazi

Thākura Haridāsa used to chant aloud three lakhs of Name every day which roused the jealousy of some *Pāṣāṇḍī*-Hindus who complained against him before the Nawab. The Nawab, instigated by the Kāzi, gaoled him for his conversion from Islam to Vaiṣṇava Dharma. Even in jail, he used

to instil his devotional spirit into the minds of the dejected prisoners who listened to him with rapt attention. The reasonable arguments adduced by Thākura Haridāsa in support of his unflinching devotion to Hari, the Common Lord of all, fell flat on the prejudiced ears of the Nawab and his coterie. Far from agreeing with his fundamental principles, the Kāzi got enraged and sentenced Haridāsa to severe flogging from market to market till he would succumb. But nothing daunted, Thākura Haridāsa exclaimed, "Let this my mortal frame be torn to pieces and life fly away from it ; give up chanting the Name of Hari I will not." On the contrary, Thākura Haridāsa implored the Supreme Lord Kṛṣṇa to forgive his persecutors. To save his torturers from impending death at the hands of the Kāzi for failing to kill him, Thākura Haridāsa feigned like one dead and was thrown into the Ganges lest his burial might lead him to heaven ! Floating down with the current, Thākura Haridāsa reached Pulā where he resumed his usual Nāma-Saṅkīrtana in his cave.

#### Thakur Haridas and the Boa-constrictor

The cave, in which Thākura Haridāsa lived, was infested by a Boa-constrictor, the poisonous breath of which rendered the atmosphere quite intolerable to his listeners. When Thākura Haridāsa, who felt quite at ease notwithstanding, expressed his desire to leave the place at the earnest request of the exorcists, the terrible serpent vacated its den out of its own accord to the great relief of the sufferers. At this, the Brāhmaṇas began to speak highly of the psychic powers of Thākura Haridāsa. Deliverance from fear of snake gives little proof of the glory of a *māhā-bhagavata* whose very sight dispels the gloom of ignorance, whose heart always melts at the very remembrance of the miseries of *jīvas*, and above all, who has conquered the Unconquerable Kṛṣṇa by his loving service.

#### Thakur Haridas and the Dhanga-Vipra

One day, a *daika* \* was singing the Glorious Deeds of

*daika*—is the name of a snake-charmer who sings, while showing a play with serpents before the spectators, the Glories of Kṛṣṇa's suppression of Kāliya by beating a kettle-drum.

Kṛṣṇa's suppression of Kāliya\*, at the house of a wealthy citizen. Hearing the Glorious Narratives of the Lord of his heart, Thākura Haridāsa, who happened to be there, was overwhelmed with ecstasy and fainted. The *daṅka*, with the lookers on, began to sing and dance around him and took the dust of his feet out of great reverence for him. At this, a hypocrite Brāhmaṇa, hankering after the homage offered to Haridāsa, pretended to have gone into trance in imitation of Thākura Haridāsa but was beaten black and blue by the *daṅka*, which made him take to his heels. When asked the reason of his doing so, the *daṅka*, as the mouth-piece of the serpent-king Kāliya, made the following remarks to convince the audience against the conduct of the *dhūṅga-vīpra* (Brāhmaṇa-pretender) "Know ye, noble audience, this Brāhmaṇa is a hypocrite vainly hankering after the honour shown to Thākura Haridāsa as a *mahābhāgavatā* and has, therefore, committed a grave offence at his holy feet, by trying to vie with him. Neither birth nor erudition nor wealth is the criterion of a Kṛṣṇa's devotee. To prove this, Thākura Haridāsa was born in a non-Hindu family. Even Brahmā the Creator, Śiva the Destroyer, and the holy river Ganges the purifier, yearn for his company. Uttering once Haridāsa's name leads one to the Lotus Feet of Kṛṣṇa. Even the sight of him, who has taken shelter at the holy feet of Thākura Haridāsa, relieves one from the bondage of Māyā. I thank my stars that I have had the proud privilege of singing his glories before a large gathering of fortunate persons like you who have been blessed with his *darśana*." Hearing the glories of Thākura Haridāsa from the serpent-king through the lips of *daṅka*, the noble audience expressed their gratefulness for the condign punishment meted out to the *dhūṅga-vīpra*.

#### Thakur Haridas and the dearth of Krishna-Kirttana

Finding the people averse to Kṛṣṇa-Kirttana and deluded by the anti-devotional propaganda led by the atheists of the day,

\* Kāliya—was the name of a huge venomous serpent that lived in the lake of that name in Vraja and was subdued by Kṛṣṇa. Kāliya represents ferocity and crookedness.

Thākura Haridāsa continued to promulgate the efficacy of loud chanting of the Holy Name throughout the province until the Grand Revelation of the Supreme Lord Śrī Caitanya Mahāprabhu at Śrīdhāma Māyāpura.

### Thakur Haridas on Loud Chanting of the Holy Name

Unfortunately some of the Hindu atheists tried their utmost to undervalue the supremacy of loud chanting by all sorts of unfair means. But Thākura Haridāsa proved to the hilt the efficacy of loud chanting by citing the following ślokas from the Bhāgavata (Sk. X, Ch. I, 4) "Who but the self-annihilators or slaughterers of animals will desist from chanting aloud the Glories of the Supreme Lord Śrī Kṛṣṇa, constantly sung by the liberated, the only panacea of the disease of worldliness and a thrill of delight and sweetness to the ears and hearts of the listeners." (Sk. II, Ch. I, 11). "Oh King !" says Śukadeva to King Parīkṣit, "constant chanting of the Holy Name of Hari, the Supreme Lord, has been irrefragably established as the unerring Means to attain the Final Goal of the elevationists, salvationists, ascetics and the devotees as well." (Sk. VI, Ch. III, 22). "The chanting of the Holy Name of Kṛṣṇa, the Supreme Lord, is Bhakti-Yoga (Pure Devotion) which has been irrefutably ascertained as the Supreme Religion of the people of the world." Thākura Haridāsa further added that loud chanting of the Name of Śrī Hari is twice blessed. It blesses him that chants and those that listen including even the birds, beasts, plants, trees, stones and all other beings that live under the sun ; while the mutterer of the Holy Name does good to himself only.

### Thakur Haridas joins the Banner of the Supreme Lord Sree Chaitany Mahaprabhu

Sorely aggrieved at the anti-devotional nature of the world, Thākura Haridāsa arrived at Śrīdhāma Māyāpura where he received a hearty welcome from the Vaiṣṇavas with Ādvaita-Ācāryya as their head. He then joined the banner of

Nāma-Saṁkīrtana inaugurated by the Supreme Lord Śrī Caitanya Mahāprabhu.

**Glorification of Thakur Haridāsa by Sreela Śaṇātan Goṣvami**

“Be Thou glorified, O Thākura Haridāsa ! Thou hast established the immaculate glories and supremacy of the Holy Name all the world over. Some practise but do not preach, while others preach but do not practise the chant of the Holy Name. The twin services of the Holy Name, viz., preaching and practising the chant go *pari passu*, and, in the teeth of all oppositions. Thou hast done both. Thou art, therefore, the Nāmācāryya. Thou art the Spiritual Bestower of the Holy Name, and the World-Teacher in respect thereto. Thou art an invaluable Asset among the Holy Entourage of the Supreme Lord Śrī Caitanya Mahāprabhu.”

## CHAPTER VII

### Śrī Nama-Yajna

#### Sree Nama-Yajna at the house of Pandit Sreevasa

Henceforward, the Lord held Śrī Nāma-Yajna (constant chanting of the Holy Name of Kṛṣṇa) every night at the house of Śrīvāsa Paṇḍita, with all His ardent followers. No extraneous element was allowed to peep into or enter the compound of Śrīvāsa while the chanting went on. One day even the mother-in-law of Śrīvāsa Paṇḍita, who kept herself hidden in a corner, was turned out by the Paṇḍita for her anti-devotional aptitude. Men of malicious disposition, finding the door shut against them, cast aspersions against the immaculate character of the Lord's devotees, to which the latter paid no heed at all.

#### Gopāla=Chapāla

One day, a Brāhmaṇa named Gopāla-Chāpāla, being refused admittance into the fold, deposited, out of wrath and jealousy, some objectionable articles such as wine, flesh etc., at the gate of Śrīvāsa's compound. Later on, he was attacked with leprosy for this grave offence at the feet of Śrīvāsa Paṇḍita and had to suffer for long. When he was repentant and begged pardon of the Paṇḍit, he was relieved of this obnoxious disease.

#### A Brahmana's Imprecation upon the Lord

Not allowed to enter into the fold of congregational chant held in the court-yard of Śrīvāsa, a foul-mouthed Brāhmaṇa tore asunder his sacred thread in a fit of rage and cursed the Lord saying, "Let Thy worldly happiness be at an end!" The Lord accepted the anathema with great pleasure.

#### A Brahmachari living on milk

One night, an old pseudo-ascetic, living entirely on milk alone, supplicating Paṇḍita Śrīvāsa, obtained entrance into the

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# THE HARMONIST

## OR

### ŚRĪ SAJJANATOSANĪ

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#### Connection of Śrīla Prabhupāda with Puri

Śrīla Prabhupāda manifested His appearance in this world on February 6, 1871, at 3-30 p.m. at Puri in the household of Śrīla Thākura Bhaktivinoda. He was named Śrī Bimalāprasāda.

His appearance at Puri is in accordance with the statement of Śrīla Thākura Bhaktivinoda that the varṇāśrama dharma would be shortly established by the power of Kṛṣṇa acting through the agency of a great personage. Mahāprabhu Śrī Kṛṣṇa-Caitanya displayed the Role of a Sāṅghyāsī Preacher of the Sanātana Dharma by residing at Puri. The Supreme Lord predicted that His Name would be carried to every town and village all over the world in the future. There is a very old text in the Purāṇas that the Sanātana Dharma will be preached in the Kali-yuga from Śrī Puruṣottama-kṣetra (Puri) in the land of Utkal. Śrīla Prabhupāda has reestablished the spiritual institution of the varṇāśrama system which is the basis of the Sanātana Dharma. It is the basis of

congregational chant of the Holy Name, the Divine Dispensation of the Sanātana Dharma for the present Kali Age established by Mahāprabhu Śrī Kṛṣṇa-Caitanya. For this reason Śrī Puruṣottama-kṣetra possesses the greatest sanctity among all the tirthas in this Kali Age. This scriptural dictum is in conformity with the catholic nature of the worship of Śrī Śrī Jagannāthadeva, the Supreme Deity of Śrī Puruṣottama-kṣetra. The people of Utkal believe in the identity of Mahāprabhu Śrī Kṛṣṇa-Caitanya with Śrī Jagannāthadeva, the Supreme Object of their national worship from time immemorial. The sanctity of Śrī Puruṣottama-kṣetra is not a concession to the parochial partiality of those who are unable, by the defects of a past culture, to conceive the higher forms of religious truth. The transcendental nature of the Divinity, His Realm and servitors has been declared by the scriptures of this and other countries. It has been fully elucidated by the writings and institutions founded by Śrīla Prabhupāda. The Vaiṣṇavas do not offer their unreserved homage to the birth-sites of Vaiṣṇava Ācāryyas from motives of national attachment. Śrīla Prabhupāda made His appearance in the holy city of Śrī Jagannāthadeva in fulfilment of Scriptural prophecies. But it is not possible to serve or even find the true or spiritual Śrī Puruṣottama-kṣetra or Śrī Jagannāthadeva by the unreclaimed resources of our conditioned state. If this great truth is allowed to be obscured or to fall into the back-ground, the practices by which Śrī Jagannāthadeva is worshipped at Śrī Puruṣottama-kṣetra, are thereby deprived of all spiritual efficacy for such worshipper. It is and has always been the function of the unbroken succession of the transcendental teachers of religion (the Ācāryyas) to recall to the memories of contemporaries and to re-establish the fundamentals of the true worship of the Lord of this mundane world (Śrī Jagannāthadeva.)

Śrīla Thākura Bhaktivinoda and Śrī Bhagabatidevī were aware of this Divine significance of the appearance of their child which was confirmed by subsequent events. An

event of this kind took place at the time of the Car Festival of that year. The Car of Śrī Jagannāthadeva stopped just in front of the residence of Thākura Bhaktivinoda and did not move for three days. Thākura Bhaktivinoda had thus a chance of worshipping Śrī Jagannāthadeva from his residence by the method of Samkirttana during those days. The baby of six months, on being taken out to the Presence of Śrī Jagannāthadeva, put out his little hands and clasped the Holy Feet of Śrī Jagannāthadeva and snatched the Favour of a consecrated garland from the Deity. Śrīla Thākura Bhaktivinoda performed the *annaprāsana* ceremony of the child by making him honour the Mahāprasāda of Śrī Jagannāthadeva.

Śrīla Prabhupāda had always been partial to the worship of Śrī Śrī Jagannāthadeva. The Supreme Lord Śrī Kṛṣṇa-Caitanya had also displayed a special interest for the temple worship of Śrī Śrī Jagannāthadeva. Mahāprabhu did not, of course, see in Śrī Jagannāthadeva a *misshapen* idol of wood in lieu of the Figure of the Lord of the world. Such deluding sight is the fate of those who imagine they can see the Lord with the eye of flesh. Mahāprabhu saw the visible Presence of Śrī Kṛṣṇa on the Throne of 'the Lord of the world.' Śrīla Prabhupāda has told us that pure theism must ever begin with the right worship of Śrī Śrī Jagannāthadeva. For this reason He was always anxious to establish the worship of Śrī Śrī Jagannāthadeva outside India, and especially in England. The great significance of the worship of Śrī Śrī Jagannāthadeva at Śrī Śrī Puruṣottamkṣetra consists in the recognition of the principle of Mahāprasāda, which is not to be found at any other tirtha. Hinduism has been ridiculed by impersonalists as 'kitchen' religion. But it is possible, without subscribing to irrational taboos, to accept the Scriptural principle of Mahāprasāda elucidated by Mahāprabhu Śrī Kṛṣṇa-Caitanya. It is necessary to accept the regulation of diet for earthly purposes. If we continue to live upon the product of another earth, we cannot be freed from the bondage of the earth. Spiritual living is not on the level of

our earthly affairs on the plane of the physical body and mind. If a person who professes to live a spiritual life, neglects the distinction between worldly and spiritual activity, he should find it impossible to avoid the confession that there is no possibility of realising the spiritual as distinct from worldly living while we continue in the flesh. In other words, he must profess the inevitability of spiritual ignorance. If the battle between theism and atheism is to be fought out with the purpose of arriving at a real solution, no better ground can be selected for this purpose than the principle underlying the doctrine of Mahāprasāda. Conditioned souls are brought into spiritual contact with the Transcendental Lord of this mundane world by the great Favour (Mahāprasāda) vouchsafed to them in the shape of the chance of their honouring the offerings of food and other necessities for human existence after being offered and accepted by the Lord. These offerings are made in a conscious manner on the transcendental plane for the purpose of avoiding all earthly activities accruing from the act of eating which being a purely earthly function necessarily involves earthly bondage. Unless there is a method for enabling us to make the properly dedicated use of our present resources for the worship of the Transcendental Lord of the world, there could also be no possibility of our deliverance. Every honest enquirer about Vaiṣṇava practice, should begin his enquiry with the doctrine of the sole spiritual efficacy of the great Favour (Mahāprasāda) for enabling the conditioned soul to obtain a footing on the positive plane of positive spiritual endeavour.

It is the habit of the so-called theistic philosophers of this world to target the Divinity in material formlessness and inactivity. Śrī Śrī Jagannāthadeva's Appearance to the eye of flesh is incompatible with this conclusion. The Lord of the world is admitted to be able to exercise the activity of being the Observer of all His observed. His big Circular Eyes are the most prominent part of the Visible Figure of Śrī Jagannāthadeva, proclaiming Him to be the only Secr. The Lord does not

## CONNECTION OF ŚRĪLA PRAḤHUPĀDA WITH PURĪ 101

belong to the category of the objects seen by us. The Lord of the world possesses the absolute initiative of seeing and making others see. Nobody can see Him unless one is seen and thereby enabled to see. Every one should, therefore, offer himself for being seen by Śrī Śrī Jagannāthadeva by whose Initiative alone one is enabled to experience the real nature of His Favour which can start one on the quest of the Absolute in the positive manner. Such favoured person experiences the extraordinary truth that Śrī Śrī Jagannāthadeva can hear, smell, taste, touch and do everything simultaneously by the sole Energy of His Perfect Seeing. He eats the offerings by His Eyes. He also makes the accepted offerings the means of our redemption by His Seeing. These propositions are not opposed to the principles of philosophical enquiry directed to the search and realisation of the Transcendental. That which we human beings experience, that is to say, hear, smell, taste and touch, is limited and transient existence. That upon which Śrī Śrī Jagannāthadeva is pleased to cast His glance of mercy by the prayer of the entity is thereby kept awake in the perfectly self-conscious spiritual existence. The spiritual is the only abiding existence. Mundane existence seeks to screen itself from the view of the Lord and is thereby rendered seen in existence for deluding itself so long as it prefers such deluded to enlightened existence. On the attainment of the transcendental vision by the power of seeing of Śrī Śrī Jagannāthadeva, it becomes possible for us to use our purest mundane resources for *serving*, for being seen and not for seeking to see or dominate the Lord of this mundane world. There is no other way. As we are habituated to dominate, to see things by our own initiative we cannot see the Form of Śrī Kṛṣṇa when we enter His Shrine for the pretence of seeing the Divinity. Neither do we see the great Favour in the food that may be truly offered by the seers, His favoured servitors, in the manner that is acceptable to Śrī Śrī Jagannāthadeva Who is pleased to accept them out of His great Mercy for enabling us to be relieved of the necessity of eating and other mundane dominating activities by being enabled to serve the Mahāpīṣāḍa



by the Grace of the Lord. The regulation of eating is not detrimental to the soul for the reason that eating is the cause and support of our deluded mundane activities. If eating is not regulated, if it continues to be the familiar mundane activity, it is not possible for a person even to experience the initial impulse of offering himself for the service of the Lord of the world.

Śrīla Prabhupāda did not take any unoffered food from His birth. Before He was made to honour Mahāprasāda, the child was exposed to the Sight of Śrī Jagannāthadeva to be enabled for duly honouring His Mahāprasāda. Śrī Jagannāthadeva stopped in front of the house of Thākura Bhaktivinoda for thus favouring the new-born baby who was His chosen agent for the establishment of the Sanātana Dharma on the eternal basis of varṇāśrama society.

It is, however, a well-known fact that although the Mahāprasāda of Śrī Śrī Jagannāthadeva is universally honoured by visitors as well as the residents of Śrī Puruṣottama-kṣetra, everybody does so under the impression that he or she is thereby relieved of the necessity of following the varṇāśrama regulations. This, however, is not always the conscious belief of the worshippers of Śrī Jagannāthadeva. Most of them have fallen into the smārta method of retaining the externals of practices in an unchanged form without seeking to understand the spiritual significance of those practices. Their neglect of the spiritual significance of those ceremonies has reacted upon the conduct and character of the priests. Śrīla Thākura Bhaktivinoda noticed the irregularities; and, in his official capacity as Superintendent of the Temple, he had an opportunity of carrying out an amount of reform. But as the smārta Pandits of the Mukti Mandapa, who possess at present decisive influence over the Hindu society, continued to insist on the sufficiency of mechanical ceremonies for attaining immunity from worldly troubles as the purpose of the worship of the Temple, Śrīla Thākura Bhaktivinoda initiated a revival of the study of the Bhāgabata for educating public opinion on the subject.

The reform of the mentality of the worshippers of Śrī Jagannāthadeva at Śrī Puruṣottama kṣetra, the greatest tīrtha of the Hindus, can be no human task. The successful reformer will have to satisfy the consciences of all the different sects of empiric scholars who follow the hundreds of branches of the śāstric studies in this country, on the one hand, and of Buddhist and impersonalist thought that has been strengthened by contact with modern European culture, on the other, all of which are strongly represented at this great centre of worship.

Śrīla Prabhupāda has supplied the basis for this well-nigh impossible reform by his institution of the varṇāśrama society, the purpose of which is to keep alive and spread the true knowledge of the śāstras offered by the Śrīmad Bhāgavata. The Maths established by Śrīla Prabhupāda, are the centres of this reform movement. The śāstric varṇāśrama society is very different from the existing caste system. It embraces the whole human race for the purpose of transcendental worship of Śrī Jagannāthadeva. It can satisfy the claims alike of the extreme impersonalists as well as of the idolators by the provision of transcendental worship in a thoroughly rational manner.

The system of Pancharātra worship is the basis of the spiritual varṇāśrama society. The Archā Murti or Descended Holy Image is the object of such worship. The Archā cannot be brought into existence or approached by way of worship except through the Bhāgavata method. Śrī Jagannāthadeva and His Dhāma are happily Self-manifest in the Kālī-yuga. So the question of bringing into existence the Archā does not arise in His case. If, however, the worshipper of Śrī Jagannāthadeva neglects to follow the Bhāgavata method in approaching the Archā of Śrī Jagannāthadeva by way of worship, he is bound to miss the Sight of the Lord of the world and to be left out of the spiritual function although it is self-manifest to all pure souls. The worship of the Archā is performed by the offering of all luxuries and requirements of human life. The worship can thus become in a concrete form.

the centre of all dedicated activities among which the activity of eating necessarily occupies the place of honour.

The Mathas that have been established by Śrīla Prabhupāda perform the worship of the Archā of Śrī Śrī Rādhā-Kṛṣṇa and Mahāprabhu Śrī Kṛṣṇa-Caitanya under the guidance of the highest order of devotees who follow the Bhāgabata method in all its purity. Śrī Śrī Rādhā-Kṛṣṇa and Mahāprabhu Śrī Kṛṣṇa-Caitanya are not worshipped as Lords of the mundane world. There is no worldly reference in Bhāgabata worship. By the combination of Pancharātra with Bhāgabata worship the direction of dedicated worldly activities of the former is deflected towards pure spiritual service as practised by the Bhāgabatas. The Pancharātra system, if it does not submit to the unconditional guidance of the Bhāgabata method, is bound to degenerate into the caste system for the selfish pursuit of worldly objects under the pretence of scriptural sanction.

## Beware of false Prophets

By a recent enactment of the Indian Legislature it has been made a crime against the Law to write or speak disparagingly of persons who are revered as prophets. It is evidently considered helpful for the spiritual welfare of all persons to desist from any hostile criticism of the views and doings of the accepted past teachers of religion.

But if the false prophets continue to receive the homage of mankind under the protection of this enactment, more harm will be done to the cause of honest enquiry after the truth than will be prevented. Moreover, it is not necessary nor possible to accept the authority of even a true prophet without seeking to understand the rational basis of such authority. If

fearless speaking and writing require to be supported on principle in any sphere of human investigation more than in another, it is certainly so in the field of religious enquiry. Progress in religious practice and thought has been too long permitted to be hampered by the adoption of a policy of gagging all other opinions by the followers of majority creeds. This has been all the more unfortunate in as much as the following of most of the current religions consists of persons who have not been really improved in their spiritual condition in spite of their profession of attachment to those creeds. The truth of this fact is being demonstrated to the disillusionment of the most credulous adherents of the policy of universal toleration by the irreconcilable murderous differences that are threatening the very existence of the social order.

It is the teaching of all the revealed religions that it is not possible to understand religious truths by the intellectual method. But no religion teaches that it is possible to understand religious truths by the method of blind faith. The intellectual method is condemned on account of its rational insufficiency, although it is certainly more rational than the method of blind faith. The great defect of the intellectual method consists in its inability to establish any positive conclusion regarding the subject-matter of religious enquiry. But the tentative approaches which intellectualism, nevertheless, has been always making towards the solution of the religious problem, have undoubtedly helped to make the further progress of the enquiry less difficult.

For one thing, the intellectualists have been able to expose the glaring fallacies and absurdities of the views of those who are advocates of the principle of blind faith. This negative service must not be undervalued and should be allowed to be duly performed in the interest of the real spiritual welfare of humanity. This service has been rendered most conspicuously for their own generation by those very prophets who are now respected as the most revered founders of the historical systems of the faiths. Neither Buddha nor Śaṅkara nor Christ nor

Muhammad nor Raja Ramnohan Roy abstained from expressing their most uncompromising condemnation of what appeared to them to be the prevalent wrong religious practices and theories which must have been sought to be defended in their day by similar appeal to the authority of the past prophets. It is, therefore, an act of disloyalty in the followers of these teachers to try to prevent thorough-going discussion of all current religious practices and views by the honest intellectual methods.

I, therefore, fail to understand the necessity of retaining such a law on the Indian Statute Book. If the followers of any religion have to depend for the support of the Legislature for preventing any hostile criticism of the views and practices of their respective religions, all progress of religious thought will be rendered impossible. What good will result from a policy of tolerating evil practices and unsound views in the name of religion ?

• My conception of religion is that it is the only agency by which the evils and ignorance that are incidental even to the free intellectual existence, can be exposed and eliminated. In this respect religion performs the task of thoroughly cleansing the accumulating dirt and wickednesses of fallen humanity. This cleansing process is not properly performed if it is left only to the intellectualists. Therefore, instead of advocating a policy of universal religious toleration it should be the sacred duty of all persons to seek to be constantly admonished and compelled to reform themselves by those who can justly profess to be uncompromising opponents of the principle of evil in any form.

But it is never possible to wash a dirty place clean by means of very dirty water. The intellectual method has the demerit of trying to cleanse a dirty place by means of very dirty water. So there are good and bad sides in this process. That is the objection that is made by religion to the intellectual method. Religion is not opposed to science for the reason that the latter tries to remove the dirt by the rational process.

Religion is, on the contrary, fully in sympathy with this purpose of the intellectualists. What it objects to is that the intellectual method itself is not only not sufficiently rational but that it actually introduces the dirt under the pretext of cleansing the same. This fact is quite well-known to the intellectualists themselves. Religion expects that if the people could be persuaded to be more rational than the intellectualists the problem of cleansing the dirt properly could be very easily solved. So it is wrong to suppose that religion is opposed to true rationalism. It alone is truly rational, while intellectualism is only rational by appearance.

There is an enormous amount of cleansing work to be done also for the present generations in all parts of the world. The followers of the current creeds have evidently too long neglected to perform this fundamental duty imposed upon them by the teachings and examples of the old prophets. These dishonest followers have been able to avoid this duty under the plea of religious toleration. It is this which makes it imperative that this conspiracy of the followers of current religions against the truth should be mercilessly exposed, not merely by the intellectualists whose method leads to nowhere but, by persons who have something really constructive to offer. This is the thankless task of every prophet for his own generation. And it is for this reason that the prophet is most violently attacked by the orthodox followers of the current creeds no less than by the empty-headed intellectualists.

But there is no objection on the part of man to follow the teachings of the scientists and of men who in the name of religion teach the doctrine of blind faith. These are the two camps into which mankind has remained perpetually divided. These two camps are unable to come to an understanding with each other because blind faith and intellectualism assort ill together. By the philosophy of Śaṅkara a clever move was made to make the scientific man tolerate the followers of blind faith. But Buddha had already supplied the intellectualists with more convincing arguments in favour of nihilism. Thanks to the

teaching of Buddha, it is not possible for any consistent intellectualist to accept the latitudinarian synthesis of Śaṅkara. This leaves the problem of religious enquiry really open.

Those, however, who are indifferent to the constructive efforts of the real prophet under any plea whatsoever should be mercilessly proclaimed to be such in the public interest. This is the function of the Āchāryya. No Legislature can justify itself if it does not properly understand its responsibilities in this matter. It would not be irrational to expect that objectionable forms of hostility would be always practised against the real prophets by the wrong party. This is borne out by history. No prophet has ever been recognised as such by his contemporaries. They have all combined to attack and vilify the prophet. It should be the duty of every conscientious legislature to stop this blind hostility against the messenger of redeeming truth. It should not be the duty of any Legislature to try to prevent the cleansing process by stopping the mouth of the real reformer. Indiscriminate toleration is culpable if it prevent the owner of stolen property from recovering his lost goods from the thief. The Legislature is after all a human institution and it can never with safety to itself abdicate its responsibility for upholding the cause of truth and justice according to its light.

The false prophets have to be mercilessly exposed. The misrepresentation of the teaching of true prophets by their pseudo followers should also be made equally punishable by law. If this be the real duty of the Legislature, it amounts to a policy of whole-hearted support of the Āchāryya or the real prophet against possible or rather inevitable universal opposition. The Legislature should be prepared for this from the past experience of man in all parts of the world. It should be fully prepared to be disillusioned if prophets, who are generally believed by those who belong to the cults of intellectualism and blind faith, can be conclusively proved to belong to the class of false prophets. If a very large number of persons refuse to be cured of their error after it has been properly exploded, even their

representatives in the Legislature should not be justified in persecuting the true prophet for having performed his duty in the only proper manner.

The career and utterances of His Divine Grace Ōm Vishnupāda Paramahansa Paribrājākāchāryya 108 Śrī Śrīmad Bhakti Siddhānta Sarasvatī Goswāmī Mahārāj should be reverently studied by all for the reason that such study is sure to throw a good deal of light upon the state of religious opinion of our age relatively to the real truth. His Divine Grace has mercilessly exposed all forms of intellectual and religious sophistries and has supplied us with a dependable standard for assessing the spiritual values of those who are even at this present moment candidates for the honours of prophethood and advocacy of truth without fear or favour. We should all be prepared to admit with the Āchāryya that there can be no compromise with untruth under any pretext whatsoever.

## Ourself

*Diary of Events (July-October, 1937)*

### JULY.

- 24 July Hindu Service at the World Congress of Faiths, Oxford, 1937, conducted by M. M. Pandit A. B. Goswāmī, Preacher-in-charge of the Gaudīya Mission propaganda in the West.
- 25 July. Address presented to Editor as Āchāryya at Sree Satchidānanda Math, Cuttack, Orissa.  
Editor addresses general meeting of annual celebration of Śrī Satchidānanda Math, Cuttack, Orissa.

### AUGUST.

- 15 Aug. Huge Samkīrtan procession along main streets of North Calcutta.  
Meeting at Mādhva Gaudīya Math, Dacca, protests against affidavit of Kunja Babu and others affirming that Śrīla Prabhupāda is Śūdra by caste.



- 17 Aug-20 Sept.—Annual Celebration of Calcutta Gaudīya Math.
- 21 Aug. Lecture on “Bhog O Sevā” (enjoyment and service) by B. R. Sridhar Maharaj at Sārasvat Śravana Sadana, Gaudīya Math, Calcutta. President :—Prof. M. M. Bose.
- 22 Aug. Lecture on “Bhog O Sevā” by Śrīpād Sundarānanda Vidyāvinode at Śrī Mādhva Gaudīya Math, Dacca.
- 23 Aug. Lecture on “Sādhusanga O Asādhusanga” (association with pure souls and worldly persons) by B. P. Aranya Mahārāj at Sārasvat Śravana Sadana, Calcutta.
- 30 Aug. Nandotsab at Śrī Gaudīya Math, Calcutta. Śrīpād Sundarānanda Vidyāvinode lectures on “Nandotsab” at Mādhva Gaudīya Math, Dacca.
- 30-31 Aug. Śrīpād Śrautī Mahārāj lectures on “Śrī Nandotsab” and “Śrī Caitanyer Dāna” (Gift of Caitanya) at the local Harisabhā, Contai, Midnapore.

### SEPTEMBER.

- 1 Sept. Address presented to M. M. Pandit A. B. Gosvāmi by members of London Gaudīya Mission.
- 3 Sept. Lecture by Śrīpād Sadānanda Brahmachārī (Herr E. G. Schulze) at the Calcutta University Institute Hall on “How East and West can meet”. President—Sir S. Radhākrishnan, D. Litt.
- 4 Sept. Lecture on “Message of the Vedānta” by Śrīpād Śrīdhar Mahārāj and Śrīpād Sadānanda Brahmachārī (Herr. E. G. Schulze) at Ashutosh Hall, Bhawanipur. President :—Hon’ble Mr. Justice C. C. Biswās of the Calcutta High Court.
- 5 Sept. Big Sankīrtan procession along main streets of North Calcutta.
- 10 Sept. Śrī Gurupujā celebration in commemoration of the 43rd birth-anniversary of Śrī Ś. Āchāryyadeva.
- 11 Sept. Śrīpād Sundarānanda Vidyāvinode lectures on “Sampradāya O Samanvaya” (Community and Harmony) at the Albert Hall, Calcutta.

President—Mahārāja Sir<sup>1</sup> Manmatha<sup>2</sup> Nath Roy  
Chowdhuri of Santosh.

- 12 Sept. Meeting at Śrī Gauḍīya Math in commemoration  
of the 43<sup>rd</sup> birth anniversary of Śrīlā Āchāryyadeva.  
General Meeting of the Gauḍīya Mission at Śrī  
Gauḍīya Math, Calcutta.
- 13 Sept. Editor addresses meeting on the occasion of “Śrī”  
Śrī Rādhāstamī at Śrī Gauḍīya Math, Calcutta.
- 16 Sept. Mahānta Nandanandanānanda Deva Gosvāmī Mahā-  
rāj of Śrīpāta Gopīballabhpur passes away.
- 23 Sept. Arrival of M. M. Pandit A. B. Gosvāmī at Madras  
from London.
- 25 & 26 Sept. Śrīmad Tirtha Mahārāj reads Śrī Caitanya  
Caritāmṛta and Śrīmad Bhāgavata at the residence  
of S. J. Mathurānāth Mitra, Solicitor, 17/A, Chittaranjan  
Avenue, Calcutta, before a distinguished gathering.
- 26 Sept. Reception of M. M. Pandit A. B. Gosvāmī at Madras.  
Premier presides.
- 27 Sept. Śrīpād Bhaktisaurabh Bhaktimāyeya lectures at the  
Grant Hall, Berhampore, on “Visve Śrī Caitanyer  
Dāna” (the Gift of Śrī Caitanya to the world).  
President:—Mr. K. K. Hāzra, I.C.S. Dist. Judge.
- 28 Sept. Reception of M. M. Pandit A. B. Gosvāmī at Śrī  
Rāmānanda Gauḍīya Math, Kovvur, Madras.

### OCTOBER.

- 6 Oct. Grand Public Reception of M. M. Pandit A. B.  
Gosvāmī on his arrival in Calcutta from London.
- 15 Oct.—18 Nov. Annual celebration of Śrī Mādhva Gauḍīya  
Math, Dacca.

### NEW PUBLICATIONS

(Aug.—Oct. 1937).

1. Brahmasuttrer Anubhāṣya
2. Śrī Caitanya-līlāmṛtasāraṁ in Telegu.
3. Thākura Bhaktivinoda.
4. Śrīlā Gaurakīshora.

dress

*To His Holiness Pandita A. B. Gosvāmī*

*Gauḍīya Mission, London.*

Your Grace,

We, the members of London Gauḍīya Mission, have much pleasure in meeting you here at Śrī Vāsudev Gauḍīya Math to-day on the eve of your departure from London to India. We beg to assure you that we deeply appreciate the Herculean activities you have displayed to the public during the short period of your stay here. You have not only distinguished yourself as a religious preacher of the East, but also as a world teacher, as the principles of your teaching are purely based on Divine Love and for service of humanity as a whole. Your lectures in London and Oxford under the presidency of distinguished persons like Lord Zetland, Lord Samuel, Sir Francis Younghusband and others have greatly impressed us.

We trust you will carry back with you some happy memories of your visit to us in the West and assure the President of the Mission of our deep regard for you and our personal attachment to the Gauḍīya Mission. Since your work has so happily commenced here and drawn the attention of Their Majesties as well it is imperative that you return at the earliest possible convenience for the welfare of all human beings.

# ŚRĪ CAITANYA MAHĀPRABHU

[ Continued from Page 96 ]

fold, but was turned out by the Lord as a foreign element and a mere sight-seer. The Lord remarked : "No amount of severe austerities, study of the Vedas, performance of ceremonial rites, knowledge of the elements, asceticism or renunciation, is competent enough to please Me. I am pleased only by unadulterated devotion (Bhāg. Sk. XI, Ch. XIV, 20)." The Brahmācārī accepted this chastisement with good grace, and was, afterwards, redeemed by the Lord when he surrendered himself entirely to His Lotus-Feet.

## Alleviation of Sreevasa's grief

One night, when the Lord and His devotees were lost in the ecstatic dance and chanting of the Holy Name of Kṛṣṇa, the only son of Paṇḍita Śrīvāsa breathed his last. Although the members of his family were overwhelmed with grief and began to weep, they were immediately stopped lest the Lord's ecstasy might be disturbed. The Paṇḍita's love for the Lord was fully manifested in his perfect self-control and strict forbearance at the premature departure of his only son. The Lord, apprised of this mishap late at night, went to the place of occurrence with His Associates and had the mystery of this sudden departure unravelled from the lips of the departed soul. Upon this, the members of Śrīvāsa's family were relieved of their sorrow. The Lord assured Śrīvāsa that thenceforward the gap caused by the death of his son would be filled up by Nityānanda and Himself.

## Shuklanivara Brahmachari

There lived, in Navadvīpa, an indigent Brāhmaṇa named Śuklānvāra Brahmācārī. He was a true devotee of the Lord. His mendicancy was no barrier to his devotional practices. He lived an unostentatious simple life solely consecrated to the Supreme Lord. One day, while he was returning to his hermitage from begging, the Lord forcibly thrust His Hand into his

begging wallet and ate a morsel of broken particles of rice out of it. It is declared by the Śāstras that neither the riches nor the rich dishes of the affluent atheists can have any charm for the Lord Who always accepts with great relish the humblest offering made with loving devotion.

#### **The Lord and an offender against the Holy Name**

Once, the Lord was narrating the Glories of the Holy Name to His devotees, when a student tauntingly remarked : "Is this not simply a high exaggerated encomium of the Name ? Is salvation possible only by the Name to the exclusion of other religions of the world ? Such dogmatism or sectarianism should find no favour among the learned Panditas." "To consider the Glories of the Holy Name as merely hyperbolic or eulogistic, is a great offence against the Holy Name," exclaimed the Lord indignantly, and with the same clothes on at once bathed Himself in the Ganges with His followers, warning them never to eye such damnable wretches.

#### **The Lord and a Mahomedan tailor**

Once, a faithful Mahomedan tailor, who used to darn the clothes of Pandita Śrīvāsa, happened to see the beautiful Dance of the Lord Who graciously showed him His soul-enchanting Form. Maddened with joy, the tailor began to dance round the city, saying, "Oh ! What did I see ! What did I see !" Nothing but submissive listening to and faithful service of the Lord's devotees entitles one to have the real sight of the Supreme Lord.

## CHAPTER VIII

### Public Preaching, Opposition and Revelation

#### Redemption of Jagai and Madhai

One day, while preaching the tenets of the Lord at His bidding, Nityānanda Prabhu and Haridāsa Thākura encountered Jagai and Mādhāi, the two most notorious drunken ruffians of Nadia, who had left no sins, vices and crimes uncommitted except grave offence against Vaisnavas. Indignant at the sound of the Holy Name of Śrī Hari, they assaulted the two innocent Missionaries of Divine Love with missiles which made the forehead of Nityānanda Prabhu bleed profusely. The matter was at once reported to the Lord Who instantly came to the spot, quite enraged, to punish the miscreants with His Sudarśana Cakra (Divine Disc of Viṣṇu). Nityānanda Prabhu interceded with the Lord for pardoning the culprits, and, ultimately, His causeless unbounded mercy captured their devilish hearts and turned them into faithful devotees of the Lord. Iron was thus transmuted into pure gold by the miraculous touch of the *philosopher's Stone*.

#### Mango-mahotsava (festival) by the Lord

One day, the Lord gyrated the city of Navadvīpa with His Saṅkīrtana party. To allay the fatigue caused by the scorching rays of the midday sun, the Lord took rest in a devotee's house and sowed a mango seed in his compound. Lo ! in an instant, up sprang a mango tree full of ripe, delicious and beautiful fruits wherewith the Lord performed a great mahotsava (festival) with the devotees present. Since then, the Lord used to perform such mango-mahotsava every day for a year after Saṅkīrtana. The place, where this miraculous ceremony was held, is still known as 'Āmrahatta' or 'Āmghāṭa'.

### Meghar-Car

On a certain day, when the Lord, with His devotees, was far away from His house on a Saṅgīrtana mission, the sky was suddenly overcast with dark dense clouds and rumbling noise accompanied with lightning and thunder began to threaten the atmosphere. In the interests of the Nāma-Saṅgīrtana that was going on, the Lord desired the clouds to be dispersed, and, in a trice, the sky became as azure as before. The "car" land (bed) of the Ganges, where this event took place, is known as 'Meghār Car'.

### The Lord's Glorious Manifestations to Advaita Acaryya and Nityananda Prabhu

One day, the Lord showed His Viśvarūpa (Universal Form) to Advaita Ācāryya, in response to His prayer. On another occasion, when Nityānanda Prabhu was performing His Vyāsa-Pūjā (worship of the Gurn) Ceremony in the courtyard of Paṇḍita Śrīvāsa, the Lord showed His Six-armed, Four-armed, and, eventually, His soul-enchanting Beautiful Two-armed Śyāmasundara Form of Vraja to Nityānanda as He was garlanding the Lord.

### The Lord and Murari Gupta

Murāri Gupta was a faithful worshipper of Śrī Rāmacandra. The Lord called him Rāma-dāsa (Hanumānji) for his unflinching devotion to the Object of his worship. One day, the Lord went to his house and assumed the Form of the Divine Boar (a manifest Descent of Viṣṇu) and lifted up a water-pot with His Teeth as He did the Earth in the days of yore. Intoxicated with Divine Love, Murāri Gupta took the Divine Manifestation on his shoulders and went dancing about in his compound.

### The Lord and His mother

The Lord never liberates a person from Vaiṣṇava-*ap-vrādha* (grave offence against a Vaiṣṇava), unless and until he or she is forgiven by the Vaiṣṇava against whom the offence has been committed. This was illustrated in the case of a personage no less than His Own mother. Śacī Devī displayed a commitment

of offence at the Feet of Advaita-Ācāryya under the false impression that it was He Who had prevailed upon Viśvarūpa, her Son, to renounce the world. She was not endowed with the Divine parental love of Yaśodā by the Lord till she was forgiven by Advaita-Ācāryya.

#### Sachi Devī's vision of Kṛṣṇa and Valarāma in Nimai and Nitai

One night, Śacī Devī dreamt that Nimai and Nitai on the one hand, and Kṛṣṇa and Valarāma, the Tutelary Deities of her house on the other, were mutually snatching at the offerings. Next morning, Nityānanda was invited by Śacī Devī to dine with Nimai as desired by Him. When Nimai and Nitai were partaking of Their meals before Śacī Devī, she saw that They were no other than her veritable Eternal Divine Sons Kṛṣṇa and Valarāma, and fell into a swoon, transported with joy.

#### The Lord's exposition of the Śloka relating to the Holy Name

One day, the Lord recited the following Śloka to His disciples,—

हरेर्नाम हरेर्नाम हरेर्नामव केवलम् ।

कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥

and explained that, in this Kali Yuga, the Supreme Lord Kṛṣṇa has revealed Himself in the Form of "Nāma". The chanting of the Holy Name is the only panacea for diseases of worldliness. To convince the people thoroughly, the Name of Hari has been repeated thrice. The significance of the word "एव" is that Hari's Name alone, and nothing else, can dispel the gloom of ignorance from the minds of the people and liberate them from the bondage of Māyā. To make assurance doubly sure, the word "केवलम्" has been added to indicate the futility of other processes such as *karma* (fruitive action), *jñāna* (dry gnosticism), *tapah* (severe austerities) and *yoga* (pseudo-asceticism). The repetition of the word 'नास्ति' thrice, leaves no room for doubt about the fact that those who consider otherwise and take



recourse to other processes than the devotional path, are doomed to destruction.

**The method of chanting the Holy Name as shown  
by the Lord**

The Lord declared the method for realising the Holy Name identical with the Supreme Lord Kṛṣṇa in the following Śloka composed by Himself,

**तृणादपि सुनीचेन तरोरपि सहिष्णुना ।  
अमानिना मानदेन कीर्त्तनीयः सदा हरिः ॥**

A devotee, willing to chant the Holy Name, must be humbler than a blade of grass ; he must be more forbearant than a tree ; he must not give way to lust and anger despite causes of provocation ; he should be content with what he has and must not be avaricious ; he should give due honour to others and must not covet any for himself. The Lord exhorted His disciples to always bear in mind the above Śloka while chanting the Holy Name.

**The Lord's Grace upon Advaita-Acharyya by  
way of reprimand**

Advaita-Ācāryya was sorrowful at heart to be deprived of the Lord's Blessings and devised a plan to obtain His Favour. With this intent in view, He retired to His residence at his native place Śāntipura where He began to expound Māyāvāda (the illusory theory of Śaṅkarācāryya) to His disciples. When the Lord came to know of this, He hastened there and in a fit of indignation began to beat Him, saying, "What makes You, Ācāryya, establish the superiority of *jñāna* (dry gnosticism) over Bhakti ( pure devotion ) ? Is this the reason why You have invoked Me from My supreme seat in Vaikunta, and thus put Me out of countenance ?" Advaita's desire was thus fulfilled and His heart leaped up with joy as He received the loving chastisement from the Lord. By the above incident, the Lord teaches us that He has appeared to establish Bhāgavata-Dharma ( the Religion of Divine Love ) all over the world. He did not

even spare Advaita-Ācāryya, Whom He loved so much (not to speak of others), when the Ācāryya was found to preach against His Doctrine and, thereby, mislead the people from the path of pure devotion.

#### Pundarika Vidyānidhi and the Lord

One day, the Lord was heard to cry out "Pundarika ! Pundarika !" Some thought that He was invoking Kṛṣṇa Whose name is Pundarikakṣa (Lotus-Eyed) ; but others could not make out the real significance of it. The Lord then said to His devotees, "Pundarika Vidyānidhi, a wonderful devotee from Chittagong, will soon visit Śrīdhāma Māyāpura." Pundarika Vidyānidhi arrived at Navadvīpa in a short time. He was a *Mahā-bhāgavata* (adept in Kṛṣṇa-Prema) at heart, but his mysterious loving nature was hardly recognisable from his external gorgeous habiliments. Very often, *Mahā-bhāgavatas* screen themselves from public view by their outside appearances and deluding actions. Mukunda who knew Vidyānidhi from before, went to see him accompanied by Paṇḍita Gadādhara, his bosom companion. Paṇḍita Gadādhara, a life-long celibate wholly detached from the world and the most intimate friend of the Lord, displayed mistaking Vidyānidhi for a man of the world and thus displayed commitment of an offence at his feet. To deliver him from this grave offence, Mukunda cited a Śloka from the Bhāgavata to show how deep was the love of Vidyānidhi for Kṛṣṇa. Hearing the Śloka, Vidyānidhi was so much transported with ecstatic joy that he fell into a swoon and symptoms of Divine emotions began to manifest themselves in his body. To make amends for this offence against Vidyānidhi, Paṇḍita Gadādhara made up his mind to be initiated by him and informed the Lord of his pious intention to which the Lord gladly gave His assent. Pundarika was afterwards given the Bhakti-title of "Prema-nidhi" by the Lord, as a token of his love for Kṛṣṇa.

## CHAPTER IX

### Progress of Public Preaching and Growth of Opposition

#### Dramatic performance at Chandraśekhara's Bhavan\*

One night, the Lord staged an unprecedented wonderful dramatic performance known as *Dāra-Līlā*, (The Divine Deed of Gift) at the house of Chandraśekhara Ācāryya, an elderly devotee of the Lord. The Dramatic personae were Śrī Advaita Ācāryya, Śrī Nitvānanta, Śrīvāsa Paṇḍita, Thākura Haridāsa, Paṇḍita Gadādhara etc., each of whom played his respective rôle on the stage extempore, under the Divine inspiration of the Lord, Himself playing the part of Rukmīṇī, the consort of Kṛṣṇa. This was the First Dramatic Performance in the Bengali language.

#### The Lord and Paṇḍita Devānanda

Paṇḍita Devānanda, an old learned Brāhmaṇa, living at Kuliā† (Koladvīpa, one of the nine islands of Navadvīpa), had a *tola* where he used to read the Bhāgavata every day before a large audience. As an empiric reader of the Bhāgavata, he failed to realise that Kṛṣṇa is identical with His Name, Form, Attributes, Entourage and Revels, which is the Essential Principle of the Bhāgavata. He also failed to understand that there is no difference between a Bhakta-Bhāgavata and the Grantha-Bhāgavata, both being Divine. One day, Paṇḍita Śrīvāsa went

\* Chandraśekhara's Bhavan is now known as Śrī Caitanya Maṭha, the parent preaching centre of the Gaudiya Mission, from where Śrī Caitanya Vāṇī (Divine Message of Love) was being disseminated all over the world, under the guidance of His Divine Grace Paramahansa Śrī Śrīmad Bhakti Siddhānta Saraswatī Gosvāmī Thākura, the President-Ācāryya of Śrī Viśva Vaiṣṇava Rāja-Sabhā.

† Kuliā, the present Municipal town of Navadvīpa lies on the west bank, while Srīdhama Miyāpura, the Birth-site of Śrī Kṛṣṇa-Caitanya Mahāprabhū, on the east bank of the Ganges.

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# THE HARMONIST

## OR

### SRĪ SAJJANATOṢAṆĪ

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#### Prayer for Mercy

His Divine Grace Om Viṣṇupāda Paramahansa 108 Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Mahārāj manifested His Ascension on the 1st of January, 1937, leaving behind a likeness of His Divine Form apparently possessing no initiative and exhibiting all the symptoms of the state of lifelessness. This event makes a very great difference to persons like myself who have always been confident that His Divine Grace is approachable by exactly the same methods by which mortal men approach one another. So long as His Divine Grace was behaving as a living person, I felt perfectly assured of having all my difficulties solved by a direct personal reference to Him. I was sure of getting immediate and most sympathetic response as from the best of friends of this world. As I had no doubt that His Divine Grace possessed the power of really protecting me against all dangers and difficulties, and in as much as I was actually so protected, I could have no misgivings about the fact that I was among His accepted servants. It was, therefore, nothing short of the withdrawal



of His protective mercy that I experienced by missing the chance of living communion with His Divine Grace.

But I have heard from His Divine Lips that the Līlā of Śrī Gaurasundara and His servitors is eternal and that it manifests itself as such to all fortunate persons to this day. The activities of my Divine Master being on the plane of the Līlā of the Supreme Lord, are also eternal.

But I have been deprived of the actual sight of my Divine Master and His eternal Līlā by His Ascension. I am not one of those fortunate persons to whom the eternal Līlā always manifests itself. Inasmuch as this real misfortune has at last overtaken me, am I justified in supposing that I ever was one of the accepted servants of my Divine Master? It is no doubt true that He always praised me for my many good qualities and zeal in the service of the Supreme Lord, but could He not have done so in order to induce me to be used for serving the Purpose of Kṛṣṇa *on my own terms*? Did I not exact the pound of flesh in every case? Was it possible for Him to refuse to satisfy my wrong mercenary demands and yet make me serve the Divine Purpose? Everything is, of course, possible for the Absolute. But in my case the Divine Master tried to persuade and not to compel me to follow His wishes without receiving any equivalent. He made me understand the principle of service by His discourses and the actual offer of His service even by the method of barter, because He wanted to allow me to act according to my real convictions.

No spiritual benefit can accrue by any other method than that of the willing service of His Divine Grace Himself on the plane of His Own pure devotion expecting no return for loyal service which is the natural function of the soul and possible only if she is willing to be true to her own nature. Unwilling or compulsory spiritual service is contradiction in terms.

I was employed in His service by my Master on the principle of barter. It was nevertheless a real opportunity for me. My Master always told me about the method which I was to follow for properly performing this service by getting rid of

the spirit of barter. But He did not refuse to pay the price which I, nevertheless, was always taking for any service which He was pleased to require from me. At that time I thought that it was not possible for me to follow His instructions specially as He was always willing to pay the price in the most gracious manner on my demanding the same on one pretext or another. As a matter of fact, I never offered any service for the sake of service. He was always telling me to do so. But I did not take Him seriously. I did not pay sufficient attention to His expositions for proving the necessity of serving the Supreme Lord without expectation of any return. Even when I professed to agree with His views I did so without any intention of following them myself in practice.

Can I, therefore, suppose that I was one of His accepted servants? According to the teaching of my Divine Master, if the service of a person is actually accepted by the Supreme Lord the fact is intimated to him by the very process of such acceptance. My Divine Master accepted my service on the plane on which it was offered. So I had no intimation that I ever served Him on the plane of His eternal Līlā. That experience was prevented by the spirit of barter which I displayed in spite of His warnings to the contrary.

Therefore, the difference to me by His Ascension has been the greatest possible. I may have no longer any opportunity of serving Him at all either on the principle of barter or on that of causeless devotion. That opportunity has been withdrawn from my reach for ever by His departure. But it has not made me any wiser. I am now thinking that it is possible for me to continue to serve my Divine Master in the same manner as hitherto by carrying on a number of activities by supposing them to represent the wishes of my Divine Master although it is no longer possible for me to hold any direct or indirect communion with my Divine Master for obtaining His personal sanction. The reason why I am inclined to do so is my old reason of getting something in return in the shape of gold, woman and fame. Why should I not accept the worldly

remuneration for my worldly services ? Am I not to maintain my life ? Am I not to educate my children and settle them in life ? Am I not to marry my daughters and serve my relations and friends for getting their help in return ? Is it possible to live in civilised society if I neglect these legitimate duties ? Am I receiving any remuneration in excess of the value of the services rendered ? Is it not the proper course to follow the method that alone is feasible ?

My Divine Master did not teach me to lead a life of barren renunciation. I have been instructed by Him to accept whatever is necessary for living in this world in a decent manner. The services of my Master have been managed by me very successfully in comparison with the remuneration received. So, am I not justified in carrying on as I am doing ?

Yes, but it is never possible to be an accepted servant of His Divine Grace by following such a method. It may enable me to lead a very successful life in the worldly sense. I may have gold, woman and fame, quite deservedly. My Master's affairs and institutions may prosper under my management as judged by worldly standards of value. But my activity need not, therefore, be regarded as possessing any spiritual value for me or for those minded like myself.

It is now too late to think of reforming. I cannot confess my spiritual failure without exposing myself to the ridicule of the public and loss of their sympathy and support. There is nothing which is so much disliked by the people of the world as plain talk about the service of Kṛṣṇa. I have secured my popularity by avoiding all such talks and by professing purely business and social motives. My talks about religion have never been really serious either to myself or to my hearers. Is it possible to reverse all these without exposing myself to all sorts of difficulties, and specially without incurring the displeasure of my worldly supporters ? I have been caught in the net that has been spread by me all these years with such assiduity. Is it possible to have the inclination for pure devotion after this long mercenary career ? May I have it by praying

for the mercy of my Divine Master for this end? I am told that it is not so easy now. It is possible to gain the inclination for pure service only by the mercy of pure devotees. After the Ascension of my Divine Master how am I to know a pure devotee? I have no experience of transcendence. If I try to guess, I am sure to go wrong. Even now I am unable to understand the point of view of my Divine Master and of those who profess to follow Him in practice. To me no conduct seems to be possible which is not performed on the principle of barter, direct or indirect. Those who are generally held to be pure devotees appear to me to be no exceptions.

Therefore, my difficulty is that I cannot get any opportunity of serving any pure devotee unless in some unaccountable manner my ideas are radically altered. Am I to pray for the mercy of my Divine Master for this purpose? It does not seem that there is any likelihood of my prayer being granted so easily and without making me suffer the consequences of my past misdeeds and offences at the Feet of my Divine Master.

## Passing of Śrīla Gaura Kīśora Das Bābājī

[ *Discourse by Śrīla Bhakti Siddhānta Sarasvatī Goswami* ]

**Place**—Puruṣottama Maṭha—Cātaka Parbatā

**Time**—6 P. M., Date 25-11-36.

**Rendered into English by Sripad Sahajānanda Das Adhikary**

Twenty one years back, it was on this very "Utthāna Ekādāśī" day, that our *Śrī Gurudera*, who had come down to this earth to offer permanent bliss upon us, withdrew himself from our mortal view. We approached Him with much hope for permanent good. So His memory is still fresh in our minds though a considerable period has elapsed since His passing. Memories of Kṛṣṇa's beloved devotees associated with such

incidents are a source of perennial inspirations on the path of devotional endeavours. But we should always try to follow and not to imitate them. Imitation will bring disadvantages. Many persons met with inconveniences in trying to imitate Him while He was still in our midst in His visible form. They should have tried to follow instead of imitating Him. The Bhāgavata says : 1

“We shall be inclined to serve Hari, Guru and Vaiṣṇavas if we closely associate with and, listen to the words of those who serve Kṛṣṇa constantly and, by pouring down the ever-blissful Divine Messages to our dull, barren ears, soften our hearts of flint. Nothing but close association with them and listening to their words will bring us the permanent good.”

Here in this world we are all engaged in observing and experimenting upon things with the help of our gross sense-organs. These activities are retarding our progress to our permanent good. We are running after the acquisition of transient, insignificant good, having no desire to know ever-existing, undivided Divine Infinity, the source of all unadulterated joys and pleasures. By listening to the words of the ‘sādhus’ our ears may be purged of the impurities, that have stuck to them for long, in the shape of mean, gross, worldly impressions.

Truth about Kṛṣṇa, which is full of enlightenment and full of endless, undivided joy, finds its expressions only in the mouths of the ‘sādhus’ who are so rare. Association with them should be always courted.

Worldly talks and gossips, which find favour with us so much, take their origin from erroneous impressions of the mind which is always susceptible to deceiving tendencies and mistakes due to imperfections of the sense-organs and other defects of the estate of man. No permanent good can

१ सतां प्रसङ्गान्मम वोढ्यैर्संविद्धो

भवन्ति हृत्कर्णरसायनाः कथाः ।

तज्जोषणादाश्चपवर्गवर्त्मनि

श्रद्धारपिमंक्तिरुक्रमिष्यति ॥

be secured by such talks. They are entirely related to temporary relief or satisfaction of our transient body or mind.

Notwithstanding our dislike for listening to the words of 'sādhus' they are full of information about the boundless pleasure and endless blissfulness of the transcendental region which give abiding satisfaction to our infinitesimal souls.

The peculiarity of the 'sādhus' is that instead of advising us about our worldly advantages, which are so dear to our hearts, they give us information about the permanent bliss, the never-ending joy that is found in the eternal spiritual realm of "Vaikuntha." We should always remember their words, and if we forget them we shall be occupied with trifling matters which are of little importance to us. It is for this reason that the

Bhāgavata says, 1

"Thus we have it that recollections of Kṛṣṇa and His Activities, Attributes, etc., that find expressions in the mouth of 'sādhus', will replace all worldly miseries by permanent good. Sādhus' words will purify our hearts and evoke disinterested love for Kṛṣṇa in us. The words of the sādhus—of the Gurus—of the scriptures and of Kṛṣṇa are one and the same i. e. identical with one another. Today, the day of Śrī Gurudeva's passing from this world, is a memorable day, and should not be looked over. It was on this day that our Gurudeva entered the transcendental domain of permanent activity (Nityalīlā.) Topics about the Divinity are associated with the memory of our Śrī Gurudeva, and recollections of them are productive of immense good to us. We should mind that all things and persons with which or whom we come in contact in this world are temporary; and association with them will not give us any correct idea about what is transient as opposed to what is permanent. But we can gather the same from 'sādhus'. They

१ अविस्मृतिं कृष्णपदारविन्दयोः

क्षिणोर्त्यभद्राणि च शङ्कताति ।

सह्यस्यशुद्धिं परमात्ममर्तिं

ज्ञानाच्च-विज्ञान-विराग युक्तम् (भा० १२।१२।५५।)

tell me who I am and with Whom I am connected for ever. Kṛṣṇa is the immeasurably large, self-conscious Entity and we are His infinitesimal atomic parts; that is, ever connected with Him, and so ever-existent. By forgetting Him we are at present far away from Him. Still He mercifully removes all disadvantages and difficulties in the way of our associating with Him if we always hear about Him with willing or eager ears and preach about Him with active tongues. 1

So our attention should be directed to this most important subject. We should always remember that worldly things are transitory; and so we should not dissociate ourselves from what is permanent and ever-blissful. In the absence of true knowledge about the permanent Entity we are grovelling in the dark and having transactions with transient things only. But when our Gurudeva kindly opens our spiritual eyes, we have the advantage of seeing Kṛṣṇa and His associates in their true colour. 2

The slokas bearing on this subject should be carefully marked by us. It is only through the mercy and grace of Śrī Gurudeva that we may have true knowledge about our relationship with Kṛṣṇa. And it is only then that we begin the journey to the transcendental region, the abode of eternal peace. While on the other hand, association with those addicted to "karma," "jñāna," "yoga" and adulterated or false "bhakti", overclouds our understanding making us eager, by fair means or foul, for the attainment of piety, worldly riches, gratification of sensuous appetites or liberation, in consequence of which we have to

1 वैकुण्ठनामग्रहणमशेषघट्टं विदुः ( भागवत ६।२।१४ )

2 भक्तानि मिरान्वस्य ज्ञानाकुलशलाकया ।

चक्षुःक्रीलितं येन तस्मै श्रीगुरवे नमः ॥

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥

प्रातः श्रीमन्नवद्योये द्विमेतं द्विभुजं गुह्यम् ।

वराभयप्रदं शान्तं स्मरेत्तन्नाम पूर्वकम् ॥

sojourn, up and down, into the various cycle of the fourteen mundane worlds as victims of endless troubles and sufferings through never-ending births and re-births culminating in utter destruction. So the Bhāgavata warns us against such evil company and advises us to associate with true 'sādhus' in the following sloka :—

“So a wise man should give up evil company

And mix with sādhus of a devotional turn

Who, with their words of good advice, will cut asunder  
Misgivings, illusions, errors and blunders.”

To do permanent good to us is the true function of sādhus. They cut off with sharp weapons, as it were, of their living words, our ill propensities for self-enjoyment (bhukti), salvation (mukti) and success in jugglery (siddhi) and instil into our hearts the devotional spirit. We are being floated far away from blissful association with Kṛṣṇa and His servitors on the full tide of our evil tendencies : we are taking horrible woes for covetable weals : we are acquiring brutal nature by feeding upon the carcase of slaughtered beasts for our daily consumption. Those butchered animals in their turn will surely kill and eat us in the life to come : —

Kṛṣṇa Kīrtana held by sādhus, devoid of all hankerings for worldly pleasures, for the service of Kṛṣṇa, acts as ambrosia in curing us of our evil propensities : it gives tone to the ears and peace to the mind. And who but butchers will desist from holding such Kṛṣṇa Kīrtana ? \*

- 1 ततो दुःसङ्गमुत्सृज्य सत्सु सज्जेत बुद्धिमान् ।  
सन्त एवास्य छिन्दन्ति मनोव्यामङ्गमुक्तिभिः ॥ (भा: ११।२६।२६)
- 2 ये त्वत्नेवं विदोऽसन्तः, स्तभ्याः सदभिमानिनः ।  
पशून् द्रुहन्ति विश्वभ्याः प्रेत्य खादन्ति ते च तान् ॥  
( भा: ११।५।१४ )
- 3 निवृत्ततर्पणगोयमार्नोद्धवैषाञ्छ्रोत्रमनोऽभिरामात् ।  
क उत्तमः श्लोकगुणानुवादात् पुमान् विरज्येत विना पशुन्मात् ॥

( भा: ११।१४ )



Being guided by beastly propensities we engage in a round of eating, drinking, sleeping, sexuality and the like, for which reason the Śāstras very appropriately call such persons "two-legged beasts".

At present we cannot conceive the baneful and pernicious effects of our apparently pleasant activities, which we shall have to suffer in due course in our coming life. Our present activities are quite similar to those of a child severally scalding his hand by putting it into the fire, ignorant of its bitter effects. Every harmful act with its unavoidable injurious after-effects seems at first to be very pleasant; and we run into it with the result that we suffer in the long run.

For this reason Kṛṣṇa and His associates or comrades come down to this world to warn us against these dangers and to tell us the blissful tidings of our deliverance. Our Śrī Gurudeva came down to this world with that object and tried all along to enlighten us on the points:—"Who am I?" "What is this world?" "What is the real nature of Kṛṣṇa?" and "What is our duty?" He kindly told us about all these things. And we shall be immensely benefited if we remember them.

Our Śrī Gurudeva has taught us to address the mind in the following way:

"Fie upon thee, wicked mind! What, dost thou indeed pretend to be a Vaiṣṇava? Your show of taking "Harināma" in the solitary cell is for gaining a cheap notoriety. It is only the delusive trinkets of Māyā. "What is the use of brooding night and day over lucre and women?" "Gold panders to thy insatiable hunger for the pleasures of the flesh. It should be used only to serve the pleasures of Mādhava (Kṛṣṇa). Woman's love is not thy domain. Yādava (Kṛṣṇa) is its sole Proprietor." Worldly fame, that beguiling oasis in the desert, was not achieved even by Rāvaṇa by fighting against Rāghava! But do apply thyself constantly for the pure fame that serves the Vaiṣṇavas which is never the hell of the Eucharistress Māyā."

Let the following sloka of Śrīla, Dāsa Goswāmī the best follower of Śrī Rupa Gosvāmī, be our guiding motto :—1

“Oh my mind ! I pray to thee with humble obeisance to thy feet have mercy upon me, give up all varieties by all means and devote thyself ( wholeheartedly ) with love to Śrī Gurudeva, to His associates, to their dwelling place, to the Vaiṣṇavas, to Brāhmanas, well-versed in the Brahma-tattva, to the Mantras prescribed for thy benefit, to Śrī Nāma and to the Transcendental Divine Couple Śrī Śrī Rādhā Govinda”.

गुरौ गोष्ठे गोष्ठालङ्गिषु सुजने भूसुरगणे  
स्वमन्त्रे श्रोनाम्नि व्रजनवयुवद्वन्द्व शरणे .  
सदा दम्भं हित्वा कुर्वन्निमपूवामतितरा  
मये स्वान्तर्ह्वानधटुमिरमियाचे धृतःपदः ॥

## Teaching of Lord Caitanya

( Prof. N. K. Sanyal, M. A. )

His Divine Grace Śrīla Ananta Vāsudeva Paravidyā-bhūṣaṇa Gosvāmī Maharaj during his stay at Dacca from 19th to 23rd May, 1937, delivered a series of lectures on the Teaching of Mahāprabhu in its three aspects of *sambandha*, *abhidheya* and *prayojana*.

The difficulties of the spiritual novice are due to his ignorance of his relationship with Kṛṣṇa. The lectures of the Ācāryya were devoted to the elucidation of the relation of the mundane world and the *baddha* jīva with Kṛṣṇa. Basing his remarks on the Śloka—

“Viṣnostu trīni rūpāni puruṣākhyanyatho bidh  
Ādyantu mahatāni sṛaṣṭr dvītiyam tvandasamsthitam  
Tṛtiyam saryabhutastham yāni jnatva binucyate.

—(Viṣṇupurāṇa).

Śrī Nivṛte Grace pointed out that the mundane creation is brought about by the Will or 'Iksaṇa' of Mahā-Viṣṇu, the first of the Puruṣāvatāras. This function is delegated by Śrī Baladeva to the Svāmī of the Svāmī of His Svāmī Śrī Saṁkarṣaṇa the second Person of His Vyūha or Expanded Self. The Activities of His Vyūha are again distinct from the Personal Activities of Śrī Baladeva.

The mundane world is created by the first Puruṣa by *efficient Divine contact* with Māyā. But even the Svāmīs of the first Puruṣa are only secondarily concerned with the affairs of this world. The first Puruṣa is called Puruṣāvatāra, the descended Personality of the Puruṣa or the Divine Person, in the Form in which He is pleased to concern Himself at all about fallen souls and their deliverance. Kṛṣṇa and His Prakāśa and Vilāsa Forms and Their Svāmīs, Who are higher than the Puruṣāvatāras in the scale of the Manifestation of His Divine Personality, are served on Their Own Eternal Planes by Their Own Eternal servitors. There is no access of Māyā and fallen souls into the Transcendental Realms of the Divinity. The Puruṣāvatāras are also uncontaminated by mundane contact with Māyā. The first Puruṣāvatāra creates the world by the exercise of His Divine Will. The tidings of these revelations should open the eyes of all who are led astray by vainly speculating about the relationship of this world to the Creator by inference from their limited deluding experience of this mundane world. As a matter of fact, the Creator is and should be eternally located beyond the aggressive cognitive jurisdiction of His creatures.

The Creator or the first Puruṣa performs His Divine *Regulative* functions towards the created world by His Own Expanded Self projected into the creation in the shapes of the second and third Puruṣāvatāras Who are Immanent respectively in the mundane world as a whole and in individual creatures. The second Puruṣāvatāra is designated Paramātmā and the third is known as Antaryāmi, signifying their respective Immanence in the world as a whole and in individual creatures.

This mundane world is not a part of the ~~Our~~ Realm of the Divinity. It is an outlying penal settlement for the correction of rebellious souls mainly by the subordinate agency of different grades of such captive souls. The Creator is the Ultimate Regulator and Support of the world by His Power of Love. But His Lover's Form is hidden from the view of fallen souls. He manifests His Loving Form only to the serving impulse of absolutely pure souls. This mundane world offers to all captive souls the option of redemption or deeper degradation. It affords an opportunity to all fallen souls to understand their own undivided responsibility for their degradation and also their corresponding eligibility for adopting the effective means for obtaining true liberation from the effects of their wilful perversity, by submitting to be *fully* cleansed of their suicidal mundane hankerings.

Discussing the methods of quest that are followed for attaining this *summum bonum*, His Divine Grace referred to their classification by Śrī Jīva Gosvāmī, and pointed out that the first three groups of methods, which are termed respectively as *pratyakṣa*, *parokṣa* and *aparokṣa*, lead up to the doctrine of the gratification of one's senses and ultimately, by way of reaction, to the doctrine of merging in the undifferentiated One, as the *summum bonum*. The method of quest termed *aśhokṣaṇa* and *aprākṣa*, lead up to the conception of Love of the Absolute Person as the *summum bonum*.

The Love of the Absolute Person is the true *summum bonum*. But we are free to refuse to follow this true goal by perversely preferring unwholesome and paltry ends in the shapes of the pleasures of the flesh or cessation from all activities on the assumption that life is misery.

His Divine Grace treated the different aspects of the spiritual endeavour for the attainment of the *summum bonum* in a systematic way for explaining the practices enjoined by the Śāstras illustrated by the Career of Mahāprabhu Śrī Kṛṣṇa Caitanya. He also pointed out glaring deviations from the Śāstric standard observable in current Hindu practices.

## The 'Arcā or Śrī Murti

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'The worship of *Śrī Murti* is not idolatry.' The distinction consists in the *fact* that the *Arcā* is the Descended Form of the Absolute. If the *Arcā* is viewed as a figure made of stone or clay, no worship in the proper sense is possible by worshipping the *Arcā*. Neither it is sufficient to proceed to the performance of the worship of the *Arcā* by imagining that the figure of clay or stone is unaccountably the same as the Spiritual Transcendental Form of the Absolute. In order that it may be possible for a person to approach the *Arcā* by way of worship, he requires to be endowed with actual experience of the Transcendence of the *Arcā*. The faith that is based upon true positive transcendental experience is alone justifiable and of any value for the spiritual purpose.

The above observations should enable us to understand the order of Divine Manifestation in the sequence of greater or less degree of fullness and efficacy. This order is as follows, *Svayamrūpa* and *Svayamprakāśa*, *Vyūha*, *Vaibhava*, *Avatara*, *Antarjyoti* and *Arcā*, in the sequence of decreasing Manifestation. There is another peculiarity about these Manifestations that it is only through the higher Manifestations that it is possible to approach the lower. This method renders it imperative that the basis of spiritual experience must be one of the Personality of *Svayamrūpa* and *Svayamprakāśa*. Any person who supposes that he can worship the *Arcā* without any knowledge, however dim, of *Svayamrūpa* and *Svayamprakāśa* is utterly deluded. It also establishes the necessity and propriety of the purification of one's spiritual vision being wholly dependent upon the service of Śrī Kṛṣṇa in the Form of His Transcendental Name. The *Arcā* is the Manifestation of the Nāme in His least fullness.

It is, however, the ordinary practice of those who have not sought and obtained the mercy of *Svayamrūpa* and *Svayamprakāśa* to worship the *Arcā* without seeking the purifying

mercy of the Absolute in His ultimate Form<sup>s</sup> of His Own manifestive Self identical with His Own Entity as the Object of all worship. These people pretend to believe, against the clear testimony of all the Scriptures, that the worship of the *Arca* is permissible to those irrational persons who are disposed to idolatry for weaning them gently from their errors. They think that an objectionable form of worship from the ontological point of view has to be tolerated as a concession to ignorance and idolatrous inclination of those persons who can conceive nothing higher.

Nothing is more detrimental to one's spiritual interest than to suppose that the spiritual cause can be served by a policy of compromise with ignorance and positive aversion to the pure service of the Absolute. No experienced physician will modify his method of treatment for humouring the wrong inclinations and appetites of his ignorant patient. The worship of the *Arca* is not available to any person who has not experienced the spiritual call. This form of worship is not less but more necessary for persons of the highest intellectual eminence than for those who possess no cultured intellect. Intellectual fitness is a deterrent in this matter. It is often a greater hindrance on the spiritual path than even intellectual backwardness, because those who are intellectually advanced are doomed to suppose that the Absolute is an abstract idea void of concrete personality. There can be no greater foolishness than this intellectual conclusion in regard to the Truth. When such misguided person has the good fortune to receive the experience of Transcendence by the mercy of the Manifestive Personality of the Absolute, he is first of all relieved of his intellectual affinities and is disposed spontaneously to offer the worship of his awakened soul to the Transcendental Form ( *Icā* ) against Whom the barren intellectual process constitutes the specific offence.

It is also not unusual to find the tendency among the intelligent to regard a person, who is thus favoured by the Absolute, with a measure of contemptuous compassion. The

unsuspecting intellectual critic, who is always impersonalistic considers himself to be placed on a higher level than such a person. If the latter happens to be also a cultured person, he is apt to be regarded by such critic as having committed an abnormality and an unpardonable crime against his rational nature by preferring the worship of Śrī Murti to the intellectual contemplation of some contentless idea. This is more or less the attitude of the cultured followers of intellectual Buddhism and the host of empiric interpreters of the Philosophy of Śrī Śāṅkarācārya. Intellectualists trained on essentially nihilistic thought are apt to summarily reject the *arcana* form of worship never suspecting that it is the only cure of their malady of barrenness. It is the one thing needful for their redemption. They are dishonest in putting their own interpretation on the purpose of *arcana* and by such wrong ascription to seek to justify their ignorant suicidal attitude.

Neither need we be in sympathy with those worshippers of the *Deā* who take to it without seeking real purification of their mundane vision by the methods enjoined by the Scriptures. This mischief has been aggravated by the practice of the study of the Śāstras by the intellectual method. The intellectual students of the Śāstras are bound to subscribe to the impersonalistic philosophy of Śāṅkara and Buddha. Even Śāṅkara and Buddha are properly approached by following the scriptural method. But the intellectual interpretation of their utterances unfortunately prevails and has prevailed for a long time. The impersonalistic thought is prepared, for reasons already indicated, to offer its contemptuous support to the worship of Śrī Murti as an aid for less intellectual persons who are disinclined or unable to fully accept the impersonalist view. The whole body of the Śāstras has been in this way misinterpreted by a vast body of intellectual commentators and their followers. The result has been the prevalence of idolatry in place of the true worship of Śrī Murti under the professed sanction of the Śāstras. In practice the worship of the *Arcā* backed by in impersonalistic philosophy is

this country has thus been turned into a mockery and a profanation.

The ontological aspect is, therefore, liable to be ignored by rampant intellectualism and by the worshippers of idols under the pretended sanction of the Śāstras and the precedents of ancestral practice. The connection between the ontological and morphological aspects of the true worship of Śrī Murti available to the conditioned soul requires to be carefully pondered by all persons who desire to be freed from these difficulties. By no amount of sentimentalism or intellectual hypocrisy it is possible to avoid the terrible effects of following exactly those wrong courses that are unequivocally condemned by the Śāstras for very good reasons.

The worship of the *Arca* is a spiritual function that is performed exoterically on the plane of our present insufficiencies under the relieving guidance of an inner spiritual vision rendered operative by the mercy of the Guru identical with the Manifestive Personality of the Absolute. If the worship is not guided by the Guru, it becomes idolatry pure and simple.

There is another vital point which is also apt to be ignored in this connection. It is not sufficient to pretend to have received the inner vision by a revelation to the heart from a present or a past Guru. It is necessary for the novice also to seek for constant visible personal guidance on the exoteric plane. This visible guidance can alone make the exoteric performance spiritually valid. Spiritual guidance, in both its exoteric as well as esoteric aspects, possesses a continuous and eternal character. The exoteric guidance is the only valid means of culturing inner submission. Such guidance is afforded by the visible preceptor. It is in this manner that the chances of being led astray by the unguided activities of our intellectual and sentimental tendencies are prevented in actual practice. The Guru reveals himself simultaneously to our inner and exoteric view. This simultaneous revelation is the proof of the genuineness of the revelation. Those who follow the doctrine of guidance by the Guru by the process of inner



revelation alone, thereby only deceive themselves and follow in practice only the guidance of their misguided whims and phantasies. It is not possible to conceive of spiritual association in any tangible form in this world, and one which is also at the same time in perfect conformity with the requirements of the ontological position, without admitting the simultaneity of esoteric and exoteric revelation. In the language of the Śāstras the Guru manifests himself simultaneously as Caitya Guru and Mahānta Guru corresponding to the simultaneous revelation of the *Arca*, as Antaryāmi and *Arca* or as the Object of exoteric worship under the guidance of the Mahānta Guru.

## Thakura Bhaktivinoda Research Institute

Neither individual nor collective entities can live, move or have their being except by the Will of Kṛṣṇa. The spiritual realisation of this fact is necessary for understanding the real significance of our own and other people's attitude towards Kṛṣṇa. If a person chooses to think that such knowledge would make free initiative of the individual meaningless, he would naturally refuse to accept the proposition as true. We need not quarrel with a person for thinking in this manner. On the other hand, we should seriously try to understand quite well why Kṛṣṇa behaves in this manner. It is Kṛṣṇa Who contrives to mislead as well as to keep us faithful to Himself. When He chooses to mislead, it is not necessary to blame Him for doing so. The hasty inclination to blame Kṛṣṇa for any happening is the only cause of our misery and ignorance. The devotee blames only himself even when he is led astray by the Will of Kṛṣṇa. This is the nature of the pure devotee. It is the proper nature of every soul. The issue before the devotee is not whether he himself is made happy or unhappy, loyal or disloyal, morally good

or bad. He knows very well that his responsibility does not extend so far. He neither desires to be happy nor miserable, good nor bad, wise nor foolish, loyal nor disloyal. He only desires that Kṛṣṇa might be pleased with him. He wishes to know that He is really so pleased. Every thing is of the utmost significance to him if it makes Kṛṣṇa be pleased with him.

The conception of the Personality of Kṛṣṇa and the soul's relation to Him that is entertained by the devotee is entirely partial to Kṛṣṇa. It is this causeless devotion that makes it possible for the devotee not to be disturbed by any occurrence. He has no taste for desiring anything on his own separate account. He knows that every occurrence is willed by Kṛṣṇa. He knows that if any occurrence appears to be undesirable to himself, it only indicates that his desire does not move in the direction of that of Kṛṣṇa on account of his independent individual choice which Kṛṣṇa does not approve but nevertheless permits for enabling him to better realise his unfortunate error. But this discovery does not lessen his attachment for Kṛṣṇa. On his part, it is felt to be quite unnecessary to seek to guide Kṛṣṇa in any matter. It is only necessary for him to seek to be guided by Kṛṣṇa even against his own independent inclinations.

But Kṛṣṇa is incapable of doing anything that is really objectionable. This is so because He is the only natural Master of all entities. Why He behaves in a particular way is known only to Himself. The fact that it does not coincide with the wishes or standards of any other entity, does not constitute a cause of condemnation of such conduct on the part of Kṛṣṇa. But if any inclination or standard does not fall into line with the Will of Kṛṣṇa, it is thereby self-condemned. Kṛṣṇa is the Master of the cognitive energy herself in her true position. The cognitive energy can herself be true to her nature only as long as she fully serves the Purpose of Kṛṣṇa. Kṛṣṇa is *advayajñana*, the one Master of all cognitive energy. If the cognitive principle does not recognise this relationship, it is thereby rendered untrue to herself and her only true function.

The difficulty that the above proposition presents to our unregenerate understanding can be summed up in one word, namely that our present erring intellectualism is not prepared to admit the distinctive Personality of Kṛṣṇa as the only Predominating Reality. For example, why does it become necessary for an intellectual person to take exception to the view that the Name of Kṛṣṇa is identical with the Absolute? This attitude is possible only by the denial of any means of distinguishing Kṛṣṇa from other entities by the only method that is ordinarily used by all thinking entities namely, by a linguistic designation. It is a funny thing that intellectualists never take objection to the use of nomenclature for any other purpose. Nay, they use the instrumentality of language for denying the purpose of its applicability to the Absolute. This is rank perversity.

It is not, of course, possible for the limited intellect to understand how the nomenclature can be properly applicable to Kṛṣṇa. But till a method of its application has been actually discovered, the failure to do so only endorses one's own ignorance. This ignorance is most easily explained if the intellectualist is prepared to seek for the Guidance of Kṛṣṇa for correcting the inevitable errors of assertive intellectualism in rebellion against the Authority of Kṛṣṇa. Kṛṣṇa can never be made to play the second fiddle for any purpose whatsoever.

There is even a higher principle than this rational search for the Supreme Guidance of Kṛṣṇa in all matters. This higher principle is that of one's duty of seeking the unconditional Guidance of those servants of Kṛṣṇa who are properly adjusted to Him by His causeless Mercy. It is no part of our business to envy the favoured position of the favourite servants of Kṛṣṇa. Such envious disposition would be an act of rebellion against Kṛṣṇa Himself. Those who profess a lip loyalty to Kṛṣṇa Personally but are always anxious to ignore the greater authority of His Own accepted servants, only deceive themselves by their cunning attempt to limit the power of Kṛṣṇa in the matter of choosing His Own servants. The

whole position should be clear to any person who is prepared to admit the rational implications of the principle of the Supreme Personality. Any person who is so prepared should encounter no further difficulty in following the Narrative of the Doings of Kṛṣṇa that is revealed to us by Himself and His accepted agents. It is necessary to be on one's guard against the devices of hypocrites. If any other entity is sought to be set up as Kṛṣṇa, one need not consider it to be one's duty to blindly accept such a communication. When Kṛṣṇa chooses to manifest Himself to any person, the Message will possess the characteristic of Kṛṣṇa Himself as the All-prevailing Unchallengeable Truth to Whom all true cognitive activity stands in the relation of the seeker of His permitted service. The Personality of Kṛṣṇa is higher than that of His cognitive energy. If Kṛṣṇa is propitious everything goes right with every other entity including His Own cognitive energy.

It is for the purpose of teaching all vain persons of this world this saving truth of offering all their services for pleasing the Will of Kṛṣṇa in His Propitious Manifestations that His Divine Grace Om Viṣṇupāda Paramahansa 108 Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Mahārāj, Most Beloved Agent of Kṛṣṇa, has established at Śrīdhama Māyāpura an Institution for carrying on the eternal quest of the service of Kṛṣṇa in His Propitious Manifestations, which is most fully revealed by the Teaching and Career of Mahāprabhu Śrī Kṛṣṇa-Caitanya. Śrīla Thākura Bhaktivinoda has made the true interpretation of the Teaching of the Supreme Lord, offered by Śrī Rupa and Sanātana Gosvāmīs, available in an intelligible form to this age. The Institution has been named after Śrīla Thākura Bhaktivinoda for the reason that it is never possible to understand the Teaching of Mahāprabhu if we ignore the mission of Śrīla Thākura Bhaktivinoda, His Principal Agent for interpreting His Teaching to the present Age.

## Spiritual Authority

Those who wilfully shut their eyes to the self-evident fact of their utter ineligibility for understanding the ways of pure devotees by the resources of their perverse intellect and corrupt heart, never benefit by associating with the *bona fide* servants of Mahāprabhu Śrī Kṛṣṇa-Caitanya. The term 'Gosvāmī' means literally the office of the Spiritual Master. Śrī Rūpa Gosvāmī has defined the characteristics of the Gosvāmī in the first śloka of his Upadeśāmṛta. The Gosvāmī can be known by the external fact that he possesses perfect control over the senses and mind. One who does not possess this control over himself is unfit for the office of the Spiritual Master. One who possesses such control should be recognised by everybody as the Spiritual Master.

Śrī Rūpa lays this emphatic stress upon control over one's senses for the reason that in this world the conception of mastership is quite different from mastership on the plane of spiritual living. In the realm of the Absolute, the Supreme Lord Śrī Kṛṣṇa-Caitanya is the only Master. He exercises His Authority by the method of persuasion by practising the function of the servant of the servants of the servants of the servants of the milkmaids of Brajā, who alone possess the right of serving Kṛṣṇa by their own eligibility.

Kṛṣṇa is alone entitled to receive the service of other entities. Any person who thinks he is fit to be master over others in the sense of being entitled to receive their service to himself, plays the role of Kṛṣṇa. This is the case with all persons who are not masters of their senses, because the senses always lead a person into this greatest of all possible misfortunes. In order that conditioned souls might know definitely this real cause of their degradation, Kṛṣṇa appeared to them in the Role of the Supreme Master or the Guru. The basis of the Teaching of Mahāprabhu has been clearly expressed

by Himself. He has told us that no one is fit to be called a *Gosvāmī* or *Guru* or *Spiritual Master* except the servant of the servants of the servants of the servants of Kṛṣṇa. This is the basis of all real spiritual authority in any other person except Kṛṣṇa. But *Mañaprabhū* is Kṛṣṇa Himself. He is Kṛṣṇa in the Role of the *Guru* or the *bona fide* Servant of Kṛṣṇa.

The bad ambition of aspiring to be master over any person in the worldly sense, is necessarily an offence against the Vaiṣṇavas. The only thing needful is to pray for being eligible for the service of the Vaiṣṇavas by the mercy of the latter. One who has no control over his senses can not practise the service of the Vaiṣṇavas. So the very first prayer that has to be offered is to be relieved of the hankering for gold, woman and specially the desire for one's own eminence over any entity whatsoever. Such bad ambition is the result of want of control over the senses. A person who seeks the gratification of his senses or who practises mortification of the senses for gaining power and authority over those who are slaves of their senses, are equally off the plane of causeless spiritual service of Kṛṣṇa and His servants.

The spiritual freedom of the soul is lost, the moment the hankering for domination takes possession of him. The soul is a detached infinitesimal particle of Spiritual Power, the Absolute Personality of Servitor-ship. He is by his nature a subservient of the servants of Kṛṣṇa. In the conditioned state he does not remember his nature. If he thinks that he can understand the function and characteristics of his forgotten spiritual nature by the resources of his unspiritual judgment, he commits an offence against even the principles of his deluded understanding. By this disloyalty to his conditioned nature he commits a double crime against himself. He knows in his conditioned state better than any other person, that it is absolutely impossible for him to know the truth by means of his mind, senses and intellect which can never penetrate the external casing that wraps the real entity of everything from

his knowledge. This punishment is necessary for enabling him to understand that he should not aspire for domination over other entities. There can be no domination except that of Kṛṣṇa. He can only aspire to be servant. Even when he is set in authority by Kṛṣṇa over other entities, it is not the exhibition of Kṛṣṇa's mercy towards himself. It is a punishment inflicted upon him for being cured of his hankering for playing the role of Kṛṣṇa.

We always hear that the empiricists are extremely afraid of losing all useful functions if they have to subscribe to the teaching of Śrī Rūpa and thereby to forego all activities for the gratification of their senses. It is commonly held that human civilisation has been built up by the persistent endeavours of generations for the gratification of the senses. If these attempts are to be given up, it is feared that it would immediately result in the destruction of civilisation. It is for this reason that one section of the empiricists viz the pragmatists are also opposed to the teaching of the gnostics including Buddha and Śāṅkara.

But the empiricists have always failed to understand the real meaning of the teaching of Śrī Rūpa. They have utterly failed to distinguish between spiritual activity and activity on the plane of the physical body, mind and senses of the conditioned soul. Śrī Rūpa Gosvāmī does not teach us to abstain from exercising our minds and senses. He teaches us that they must be exercised for the gratification of the senses of Kṛṣṇa. His proposal does not, therefore, deprive us of all activity in the manner of the proposal of the gnostics. What the empiricists can never understand by the resources of their domination-seeking understanding is how it is practicable to exercise our physical body, mind and senses for the gratification of the senses of Kṛṣṇa.

*To be continued.*

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